A N

Hiſtorical Geography

OF THE

OLD TESTAMENT:

In Three VOLUMES.

VOL. III. and LAST.

Being a *Geographical* and *Hiſtorical* Account of the Books of *Samuel*, of *Kings*, and of all the following Books of the OLD TESTAMENT; Very uſeful for underſtanding the Hiſtory of the ſaid Books. To which End it is illuſtrated with MAPS, and there is added a CHRONOLOGICAL TABLE.

There are alſo ſeveral *Texts* occaſionally *Explained*, and the preſent corrupt Reading of 2 *Sam.* 8. 13. Corrected.

There are likewiſe ſeveral *Curioſities* taken Notice of, and repreſented by *Copper Plates*; eſpecially the *Temple of SOLOMON.*

To the End of this Third Volume are alſo adjoined ſome *Notes*, and a *General Alphabetical Catalogue* of all the Places deſcribed in the ſeveral Parts of this Hiſtorical Geography.

By *EDWARD WELLS*, D. D. Rector of *Cotesbach* in *Leiceſterſhire.*

LONDON,

Printed by *W. Botham*; for *James Knapton*, at the *Crown* in St. *Paul's* Church-Yard. 1712.

TO THE

Right Honourable

THE

Lady *MANSEL*,

OF

MARGAM,

IN THE

County of *Glamorgan*.

MADAM,

I Am very much pleaſed, that I have an Opportunity ſtill left to ſhew my Reſpect to *Your Lady-*

 ſhip,

ſhip, in the like Manner as I have done it to ſome *other Perſons of Quality*, and of your *Own Sex.*

Your Ladyſhip may eaſily conjecture, that the Reaſon, why I did not lay hold of a *more Early Opportunity*, was, becauſe I had not the Honour of a *more Early Acquaintance.*

That near Relation Your Ladyſhip bears to the Right Honourable my Lord *MANSEL*, is enough to claim Reſpect from all Perſons, that have a ſincere Love of our Happy and Eſtabliſhed Conſtitution

tion both in Church and State. For the *Preſervation* of which his Lordſhip has approved Himſelf ſo *True and Zealous a Patriot*; and by which Means his Lordſhip has rendered Himſelf *altogether Worthy* of the Great Honour of *Peerage*, which Her Majeſty has been pleaſed to confer upon Him.

But Your Ladyſhip has another and ſtill better Claim to Reſpect and Eſteem, on Account of your *Own Perſonal* Endowments; among which I ſhall here mention only your *Prudence* and *Piety*, as falling more

more particularly within my own Knowledge.

As no Mother can have a more Tender Affection for her Children, than your Ladyſhip; ſo it is your Ladyſhip's Great *Prudence*, that enables You Rightly to diſtinguiſh between a juſt Motherly and Commendable *Tenderneſs*, and a Weak and Blameable (becauſe moſt frequently Pernicious) *Fondneſs*.

And as Your Ladyſhip's *Piety* makes you moſt earneſtly deſirous, that Your Children ſhould be educated in the *Practice* as well

as

as *Knowledge* of our moſt Holy Chriſtian Religion; ſo I perſwade my ſelf, that the ſame Piety will render this *Preſent* Acceptable to your Ladyſhip, at leaſt on Account of its *Deſign*: this being to *Illuſtrate, or give a clearer Underſtanding of, the Sacred Hiſtory of the* BIBLE.

That GOD would be Graciouſly pleaſed, to Bleſs my Lord and your Ladyſhip, with All Bleſſings Spiritual and Temporal; and to that End, would Bleſs more particularly that Principal Branch of Your Noble Family committed

to

to my Care, so as He may answer the Just Expectations of his Parents, especially by Continuing to lead a Vertuous and Religious Life, agreeable to his Christian Education; is the Sincere and Earnest Prayer of

Your LADYSHIP's

Most Faithful

and Humble Servant,

EDWARD WELLS.

Cotesbach,
March the
4th 17$\frac{11}{12}$.

THE PREFACE.

I *Have now finiſhed my* Hiſtorical Geography *of the* OLD *as well as* NEW TESTAMENT. *And as I gratefully aſcribe it to the* Divine Goodneſs, *that I have been enabled, notwithſtanding my other manifold and neceſſary Concerns, to go thro' a Work of ſuch Length and Difficulty; ſo I readily own, that I have been the more encouraged to go through it by the* Favourable Reception, *which the former*

Parts of this Work hath met with, as they have been publiſhed.

As the Deſign *of this Work was to illuſtrate the Sacred Hiſtory, by giving the Reader an Inſight into the* Geographical *Part thereof; ſo I have endeavoured to render the Work as ſerviceable to the ſaid Deſign as I could, by not* omitting (*as I know of*) *any one conſiderable Place, of which we have any tolerable Account left in the Writings of the Antients; nor yet on the other Hand by* ſwelling *it to no Purpoſe, with the Mention of all thoſe ſeveral Places which are barely mentioned in Sacred Hiſtory, and of which we have no further Account left upon Record.*

And for the greater Eaſe of the Reader, there are not only particular Alphabetical Catalogues *added to each diſtinct Part*

of

of this Work, but to the End of this Third and Laſt Volume of the Hiſtorical Geography of the Old Teſtament, *there is alſo added a* General Catalogue *of all the Places deſcribed in the whole Work, and ranked likewiſe in an* Alphabetical Order. *And before this General Alphabetical Catalogue there are ſome* Notes, *which relate to the ſeveral Parts of the whole Work, as is ſpecified in the ſaid Notes.*

It remains only to obſerve in reference to this Third and Laſt Volume now publiſhed, that I have had Occaſion therein to explain and illuſtrate ſeveral Texts of Scripture; *and not only ſo, but have alſo obſerved the* true Reading *of one Text,* viz. 2 Sam. 8. 13. *which is read* corruptly *in the preſent* Hebrew *Bibles; and conſequently in our* Engliſh

Bibles, as following the ſaid corrupt Reading of the preſent Hebrew.

I have alſo endeavoured to take off the Dryneſs of Geography *in the Volume now publiſhed, by inſerting therein (according to the Method uſed in the former Parts) ſeveral* Curioſities. *And to the ſame End, the Bookſeller has not ſpared the conſiderable Charge of illuſtrating ſeveral Particulars, and adorning thereby this Volume (as well as the former Volumes) with ſeveral* Cuts *handſomely engraven on* Copper Plates, *beſides* two Maps.

Among theſe Cuts it is to be obſerved, that the three Draughts of SOLOMON's Temple *according to* Villalpandus, *were not (as I know of) ever afore inſerted in any* Engliſh *Treatiſe; and therefore, as they will be the greater*

greater Rarity, ſo will they be the more acceptable to the Engliſh *Reader, who knows no other than his Mother-Tongue, and for that Reaſon has not been converſant with Books of other Languages.*

When I drew up Chap. III, *of the Volume now publiſhed, the ſaid Draughts of the Temple being not then engraven, and ſome Particulars to be ſaid of them, depending upon the* References, *which (after the Draughts were actually engraven) ſhould be judged moſt proper to be made Uſe of; upon this Account after theſe Words,* Chap. III. Sect. 4. *of this Volume,* [viz. The firſt Draught repreſents the Ichnography or Ground-plot of the whole Temple.] *there was in the MS. Copy a vacancy of a Leaf or two left, to intimate that ſomewhat was there to be inſerted*

hereafter. Which Intimation, the Printer not obſerving, or not underſtanding; without leaving any Vacancy for inſerting, what more was to be afterwards added concerning the Draughts of the Temple, he immediately adjoined to the Words above-cited, (from Chap. III. Sect. 4.*) the Account of the* Land of Cabul, *Sect.* 5. *ſuch was the Occaſion of the* Abruptneſs, *which the Reader will perceive at the End of the fore-cited* Chap. III. Sect. 4. *of this Volume. To remedy which, what more concerning the Temple, was intended to have been added to the End of* Chap. III. Sect. 4. *the Reader will now find the ſame added between the* Chronological Table, *and the* Alphabetical Catalogue *particularly belonging to this Volume, under this Title,* viz. Addenda to Chap. III.

Sect.

Sect. 4. of this Third and Laſt Volume. *And this is alſo the Reaſon, why two of the three Draughts of* Solomon's Temple *are placed at the End (almoſt) of this* Vol. III, *namely, becauſe what is ſaid of them, is there inſerted by way of* Addenda; *the other Draught is put in its due Place, and where the other two ſhould have been put, had not the fore-mentioned Accident have fell out. And this is all I need advertiſe the Reader of in this Place.*

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The Contents.

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OF THE

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Two MAPS, *Viz.*

1. A MAP *ſhewing the* two Kingdoms *of* Judah *and* Iſrael, *and the moſt remarkable Places lying* within *the ſaid Kingdoms, or the Holy Land, and deſcribed in this Third Volume. To be placed facing* Page 1

2. *A*

2. *A* Map *shewing the* Extent of the Dominions *of the two succeeding Kings of* all Israel, *viz.* David *and* Solomon; *and also the more remarkable Places lying* without *the Holy Land, and described in this Third Volume. To be placed facing* p. 109

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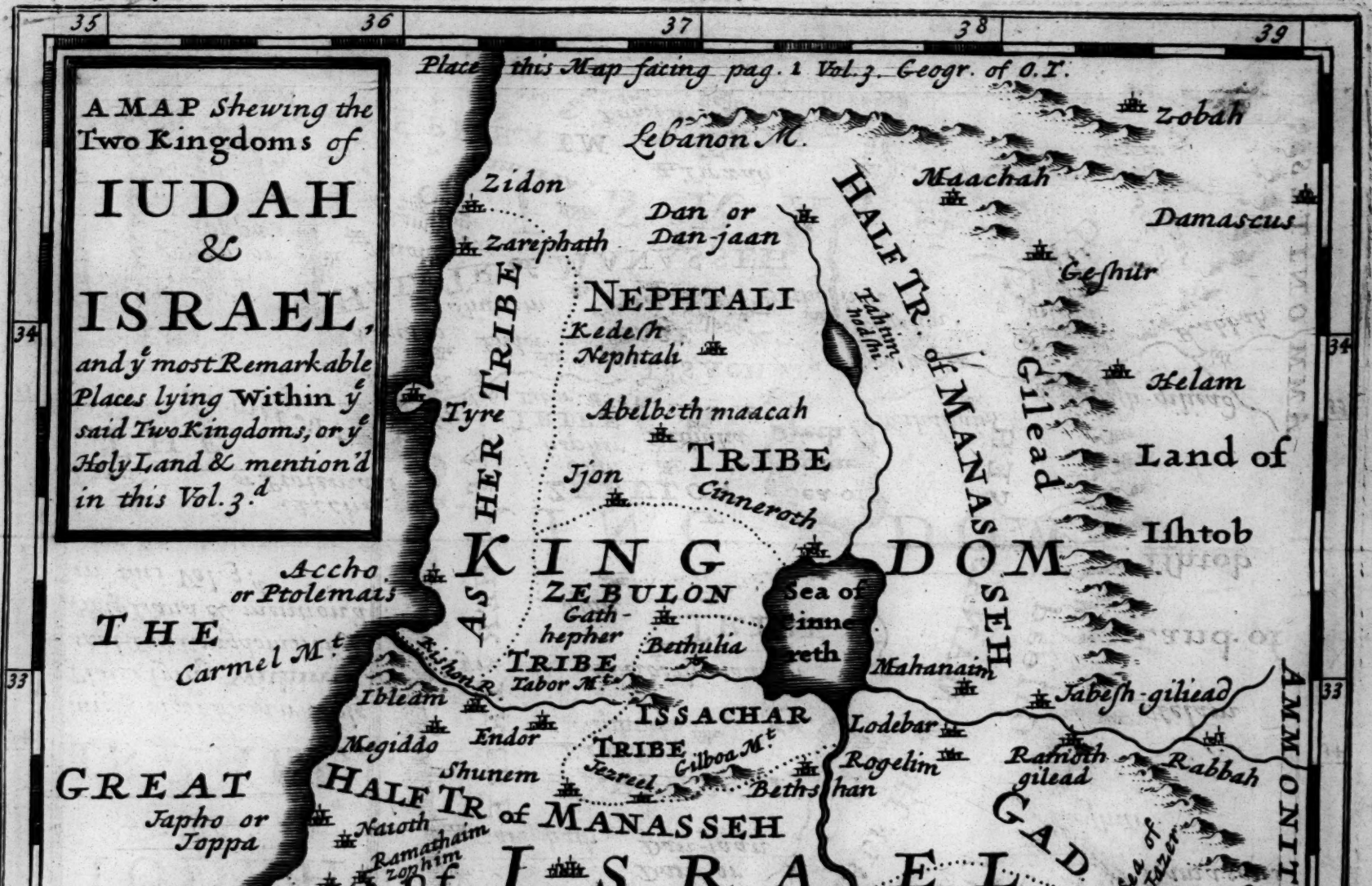
ERRATA.

ERRATA.

PAGE 5. Line 14. Read, *which ſerved.* p. 14. l. 13. r. *Diviners.* p. 50. l. 22. r. *taking up in After-Reigns the greateſt Part.* p. 125. l. 20. r. *converted the Place.* p. 168. l. 9. r. *the Brook Cherith.* p. 185. l. 1. r *Antioch, or elſe.* p. 192. l. 10. r. *ſettled himſelf.* p. 210. l. 23. r. *Orthoſia.* p. 215. l. 25. r. *Legeon.* p. 227. l. 2, and 3, r. *Act.* 9. p. 279. l. 2. r. *Act.* 9. 20.


A MAP Shewing the Two Kingdoms of
IUDAH
&
ISRAEL,
and ye most Remarkable Places lying Within ye said Two Kingdoms, or ye Holy Land & mention'd in this Vol. 3.d
Place this Map facing pag. 1 Vol. 3. Geogr. of O.T.
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Lebanon M.
Zobah
Maachah
Damascus
Geshur
Helam
Land of
Ishtob
Zidon
Zarephath
Dan or
Dan-jaan
NEPHTALI
Kedesh
Nephtali
Tahtim-hodshi
HALF TR. of MANASSEH
Gilead
ASHER TRIBE
Tyre
Abelbeth maacah
TRIBE
Ijon
Cinneroth
KING
DOM
ZEBULON
Sea of Cinneroth
Accho or Ptolemais
THE
Carmel Mt.
Kishon R.
Gath-hepher
Bethulia
TRIBE
Tabor Mt.
Mahanaim
Jabesh-gilead
Ibleam
ISSACHAR
Lodebar
Megiddo
Endor
TRIBE
Gilboa Mt.
Rogelim
Ramoth gilead
Rabbah
Shunem
Jezreel
Beth-shan
GREAT
HALF TR of MANASSEH
GAD
Japho or Joppa
Naioth
Ramathaim zophim
AMMONITES


GREAT
Japho or Joppa
Naioth
Ramathaim zophim
HALF TR of MANASSEH
of ISRAEL
GAD TRIBE
Sea of Jazer
Ekron
Gob
Ezer
Samaria
Tirzah
Jordan R
Jazer
SEA
EPHRAIM TRIBE
Bethel
Bethaven
Gibbethon
Kirjathjearim
Mizpeh
Gibeah
Michmash
REUBEN
TRIBE
Gath
Rama
BENJAMIN TR
Jericho
Gilgal
Bethshemesh
Jerusalem
Shocoh
Bethlehem
Tekoah
DAN TRIBE belong. to Km of Israel
KINGDOM of IUDAH
Aphek
Hebron
Ashdod
Ashkelon
Ziklag
Adullam
Carmel
Gaza
Bethul
Libnah
Sea of ye Plain or Salt Sea
SIMEON TRIBE belonging to Km of Israel
Engaddi
Maon
Ziph
Valley of Salt
PART of EGYPT
Beersheba
Telaim
TRIBE
Amalekites
MOABITES
PART of ARABIA
EDOMITES
Sukkims
Nabatheans
Selah
Aroer or City in ye River
The R.
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AN
Hiſtorical Geography
OF THE
OLD TESTAMENT.

The Third and Laſt Volume.

CHAP. I.

Of the Places mentioned in the Firſt Book of Samuel, *and not ſpoken of before.*

THAT the Reader may the more eaſily apprehend, how the Series of this Geographical Treatiſe anſwers to the Series of the Sacred Hiſtory; I judge it beſt to comprehend All the Places, mentioned in the Firſt Book of *Samuel*, *The Introduction.*

Vol. III. under One Chapter, dividing the ſame into Two ſeveral Sections, as follows.

SECT. I.

Of the Places mentioned from the Birth of Samuel, *to his Anointing* Saul *to be King over* Iſrael.

1. *Of* Ramah, *or* Ramathaim Zophim, *the Birth-place of the Prophet* Samuel.

IN the Firſt Chapter of the Book, commonly called by us, *the Firſt Book of SAMUEL*, we are informed (*ver.* 19, 20.) that *Samuel* was born at *Ramah*, otherwiſe called (as appears from *ver.* 1.) *Ramathaim-Zophim*, probably to diſtinguiſh it from other Places in the Holy Land, which were alſo called by the Name of *Ramah*. One Place of this Name was ſpoken of in the laſt Section but one of the laſt Chapter of the ſecond Volume, *viz. Chap.* 6. *Sect.* 25. And *Chap.* 5. *Sect.* 36. of the ſecond Volume we have taken notice of another Place of the like Name, lying in the Land of *Gilead* or *Mizpeh*, and thence called *Ramoth-*

Place this facing page 2. Vol. 3. Geogr. of O. T.

N. 1.

Place this facing page 2.^d Vol. 3. Geogr. of O. T.

moth-Gilead and *Ramath-Mizpeh*. The *Ramah* we are here ſpeaking of, ſeems to be called *Ramathaim-Zophim* on a like Occaſion, namely, from its being ſituated in a Tract called *Zuph* or *Zophim*, and (as the Text, *ver.* 1. tells us) in Mount *Ephraim*; and according to *Euſebius* and *Jerom*, in the (then) Diſtrict of *Timnath* near *Dioſpolis* or *Lydda*, being the very ſame that is called *Arimathea* in the Hiſtory of the Goſpel. Vol. III

2. *The Preſent State of* Rama.

From this Account of its Situation, it is not to be doubted, but that this is the Place, which to this Day goes under the Name of *Rama*, and lies in the uſual Road taken by Pilgrims from *Jaffa* or *Joppe* to *Jeruſalem*, and is accordingly taken notice of by (*a*) *Thevenot* and *Le Bruyn*. From theſe we learn, that whereas this *Rama* was antiently a City, it is now no more than an open Town, under the Government of the Baſſa of *Gaza*. It is ſtill pretty large, and looks well enough on the Out-ſide, as may be ſeen by the Draught which *Le Bruyn* has given of

(*a*) Thevenot, *part* 1. *ch.* 36. Bruyn, *ch.* 46.

it. Hard by the Place, where ſtood Part of the Antient City, is ſtill to be ſeen a large ſquare Tower, much like to a Steeple. They ſay, that formerly it was as high again, as it is at preſent; and was erected in Honour of the forty Martyrs, that ſuffered Death in *Armenia*. It joyns on to a Church, and is by *Thevenot* repreſenred as the Steeple to that Church, built in Honour of the forementioned Martyrs. At this Tower is likewiſe to be ſeen ſome Ruins, which ſeem to be the Remains of a Monaſtery. *Thevenot* expreſly ſays, that heretofore there was a ſtately large Convent here, of which the Cloyſter ſeems to be ſtill very entire, by what could be obſerved in paſſing by the Gate, for (he was told) that Chriſtians were not permitted to enter into it. The *Latin* Monks have a Convent or Monaſtery at preſent in *Rama*, where there commonly reſides a Father Superiour with Two Monks. The Pilgrims uſually lodge there, till they go to *Jeruſalem*. This Convent, which hath a very neat Church, was built (as they ſay) in the very Place, where the Houſe of *Nicodemus* antiently ſtood. The Inhabitants, as far as

Le

Le Bruyn could gueſs, amounted to about Three Thouſand Souls, as well Chriſtians as *Turks*. All the Caravans, which go from *Cairo* in *Egypt*, to *Damaſcus*, *Aleppo*, and *Conſtantinople*, paſs by this *Rama*. All the Doors in this Town are very low, (not three Foot high, ſays *Thevenot*) to hinder the *Arabs* from riding into their Houſes. There is in *Rama* another Church, beſides that above-mention'd, dedicated to the Honour of St. *George*. Vol. III.

All round about *Rama*, one meets with a great many Wells, which ſerved (as they ſay) to keep Wheat and Oats. We threw (ſays *Le Bruyn*) into one of them, which was very deep, a great many Stones, which in falling to the Bottom, made a very extraordinary and hollow Noiſe at Top.

Hard by *Rama* is alſo a very fine Ciſtern, made with a great deal of Art, upon two Rows of Piazza's. It certainly ſerved, ſays *Le Bruyn*, to ſupply the Town with Water, as ſeveral for the ſame Uſe are to be ſeen in *Italy*.

Le Bruyn adds, that whilſt he ſtaid at *Rama*, he walked as far as *Lydda*, which lies on one ſide of *Rama*, about

Vol. III. three Miles from it: which confirms the Opinion, that this *Rama* is the ſame called *Arimathea* in the New Teſtament, and ſo the ſame with *Ramah*, the Birth-place of the Prophet *Samuel*; foraſmuch as *Euſebius* and *Jerom* expreſsly tell us, that this lay near to *Lydda*.

I ſhall conclude what relates to *Ramah*, with a Particular taken notice of by *Le Bruyn*. It is, ſays he, no extraordinary Matter, for Men to take a Journey to *Jeruſalem*; but that Women ſhould have ſuch wandring Heads, may ſeem ſomewhat ſtrange. However, there are Inſtances of it. A little before I arrived at *Rama*, an *Engliſh* middle-aged Gentlewoman was come thither, attended only with one Footman. After ſhe had compleated Her Journey to *Jeruſalem*, and there paid Her Devotions, ſhe went into *France*, where ſhe ſettled, becauſe of ſome Affronts ſhe had met with in *England*.

3. *of* Aphek. In *Chap.* 4. of this *Firſt Book of Samuel*, we have an Account of a Fight between the *Iſraelites* and the *Philiſtines*; the former encamping beſide *Eben-ezer*, the latter in *Aphek*, ver. 1.

Eben-

Eben-ezer is here mentioned *Proleptically*, this Name being not given to the Place till ſome Time after, as we read, *Chap. 7. Ver.* 12. Of which therefore more, when we come to that Chapter. I have in *Chap.* 5. *Sect.* 40. of Volume the Second obſerved, that there were apparently two *Apheks*, one lying in the Tribe of *Aſher*, the other in the Tribe of *Judah*; and this laſt muſt be underſtood here, as lying in all probability not far from *Eben-ezer*, which lay in the Tribe of *Judah*, as will appear hereafter, *viz. Sect.* 14. Vol. III.

4. *Of the Country of the* Philiſtines.

The *Iſraelites* in their firſt Engagement with the *Philiſtines* were worſted by them, loſing about four Thouſand Men. Whereupon they fetched the Ark from *Shiloh* into their Camp, thinking that the Preſence of that would certainly ſave them from their Enemies; inaſmuch as God would not permit the Ark to fall into the Hands of the Heathens. But they found their Confidence ill-grounded. For upon joyning Battle a ſecond Time, they were quite routed, and the Ark taken by the *Philiſtines*, and carried into their Country. Which it will be here requiſite to ſpeak more diſtinctly of,

Vol. III. for the better underſtanding the ſeveral Particulars, related concerning the Ark, during its Stay in this Country.

5. *It was divided into* Five Lordſhips.

We learn then, that the *Philiſtines* were Deſcendants of *Mizraim*, the Father of the *Egyptians*, and the ſecond Son of *Ham*, and ſo Brother to *Canaan*, the Father of the *Canaanites*, Gen. 10. 6,—14. We learn alſo from *Gen.* 10. 19. that the Coaſt lying along the eaſtern End of the Mediterranean Sea, from *Sidon* unto *Gaza*, did originally belong to the *Canaanites*. Whence it follows, that whereas we find by the Scripture-Hiſtory, that the *Philiſtines* were poſſeſſed of a conſiderable Tract of this Coaſt to the South; theſe muſt become Maſters of it by diſpoſſeſſing the *Canaanites*, the original Maſters of it. And this is the more probable, becauſe, that the *Philiſtines* being deſcended of *Mizraim*, it is not to be doubted, but they ſettled in *Egypt*, or the Parts adjoyning; and ſo to the South-Weſt of *Canaan*. And if Mount *Caſius* was ſo called from *Caſluhim*, of whom the *Philiſtines* were more immediately deſcended; then 'tis evident, that they were ſeated in the Tract next adjoyning to the *Canaanites*, on the South

South or South-Weſt, and ſo lay ready to make an Invaſion upon the ſouth-weſt Coaſt of the *Canaanites*, as ſoon as they became ſtrong enough. That they had actually made themſelves Maſters of ſome Part of *Canaan* in the Days of *Abraham*, ſeems to be countenanc'd by the Hiſtory of *Abraham*. And *Joſh.* 13. 3. we learn, that they had then extended their Conqueſts from *Gaza* ſo far northwards as to *Ekron*; dividing this Tract into Five Lordſhips, or leſſer Principalities or Kingdoms. For as the Princes hereof are in the forecited Place of *Joſhua*, and alſo 1 *Sam.* 6, 17, 18. called *the Five Lords of the Philiſtines*, and are thus reckoned up, *Gaza*, *Askelon*, *Aſhdod*, *Gath*, and *Ekron*; ſo we have *Abimelech* called *King of Gerar* in the Hiſtory of *Abraham*, and the ſame, or another of the ſame Name called *King of the Philiſtines* in the Hiſtory of *Iſaac*, Gen. 20. 2. & 26. 1. and what is ſtill of more Weight, we have the Prince of *Gath* called *King of Gath*, more than once in this Firſt Book of *Samuel*. In ſhort, tho' they were ſubdued by *David*, and kept in Subjection by ſome others of the ſucceeding Kings; yet they afterwards Vol. III. B

Vol. III. wards became so considerable, as that from them the Holy Land came to be called by the *Greeks*, *Palestine*, under which Name it frequently occurs both in *Greek* and *Latin* Writers, and that Christian as well as Heathen.

6. Of Gaza. Of the Five Lordships, into which the Country of the *Philistines* was distinguished, that of *Gaza* was the most southern. The City of *Gaza*, from which it took its Name, standing as it were in the very south-west Angle or Corner of the Land of *Canaan*. Of this City I have spoken already in *Part* II. *Chap.* 2. *Sect.* 7. of my Geography of the New Testament.

7. Of Askelon. North of *Gaza* lay next the City of *Askelon*, called by the *Greeks* and *Latins*, *Ascalon*, and situated likewise on the Sea-side. It is said to have been of great Note among the *Gentiles*, for a Temple dedicated to *Dirceto*, the Mother of *Semiramis*, here worshipp'd in the Form of a Mer-maid; and for another Temple of *Apollo*, wherein *Herod* the Father of *Antipater*, and Grand-Father of *Herod* the Great (who from his being born in this City, was called *Herod* the *Ascalonite*) served as Priest. It had in the first Times of Christianity

an

an Episcopal See; and in the Course of the Holy Wars, it was beautified with a new Wall, and many fair Buildings by our King *Richard* the First. Vol. III. 52

8. *Of* Ashdod.

Above *Ascalon* to the North lay *Ashdod*, called by the Greeks *Azotus*, and under that Name mentioned in the History of the Acts of the Apostles, and so taken notice of in my Geography of the New Testament, *Part* II. *Chap.* 2. *Sect.* 9. I there observed, that it was memorable for the Temple of *Dagon*; to which I must add here, that this was the Temple, into which the Ark of God was brought, and *set by Dagon. And when they of Ashdod arose early on the Morrow, behold, Dagon was fallen upon his Face to the Earth, before the Ark of the Lord: And they took Dagon, and set him in his Place again. And when they arose early on the morrow Morning, behold, Dagon was fallen upon his Face to the Ground, before the Ark of the Lord: And the Head of Dagon, and both the Palms of his Hands were cut off upon the Threshold, only the Stump of Dagon was left to him.* Nor, was this All, *but the Hand of the Lord was heavy also upon the Men of Ashdod, and he destroyed them, and smote them*

them with Emrods, even Aſhdod, and the Coaſts thereof. And when the Men of Aſhdod ſaw that it was ſo, they ſaid, the Ark of the God of Iſrael ſhall not abide with us: For his Hand is ſore upon us, and upon Dagon our God. They ſent therefore, and gathered all the Lords of the Philiſtines unto them, and ſaid, what ſhall we do with the Ark of the God of Iſrael? And they anſwered, Let the Ark of the God of Iſrael be carried about unto Gath. And they carried the Ark of the God of Iſrael thither, 1 Sam. 5. 2—8.

9. of Gath. *Gath* lay ſtill more North than *Aſhdod*, and is memorable for being the Birth-place of the Giant *Goliah*, ſlain by *David*, as alſo of ſeveral others of the ſame gigantick Race, ſlain by *David*'s Worthies. It was diſmantled by *David*, rebuilt afterward by *Rehoboam* his Grandſon; but again diſmantled by *Ozias* King of *Judah*, and finally laid waſte by *Hazael* King of *Syria*. However it recovered, and was in Being, and retained its old Name in the Days of *Euſebius* and *Jerom*, and is placed by them about four Miles from *Eleutheropolis* towards *Dioſpolis* or *Lydda*.

After

Vol. III. After the Ark was brought to *Gath*, *the Hand of the Lord was againſt the City with a very great Deſtruction; and he ſmote the Men of the City, both Small and Great, and they had Emrods in their Secret Parts. Therefore, they ſent the Ark of God to Ekron.* (1 Sam. 5. 9, 10.) This City was the moſt northern of All the Five Cities, which gave Name to the Five Lordſhips of the *Philiſtines*, lying in the north Border of *Judah*, as appears from *Joſh.* 15. 11. It was called by the Greeks, *Accaron*, and was a Place of great Wealth and Power, and held out a long While againſt the *Iſraelites*. It is much ſpoken of in the Holy Scriptures, and particularly for the Idolatrous Worſhip of *Beelzebub*; i. e. *the Lord of Flies*, ſo called by the *Jews*, either in Contempt of the Idolatrous Worſhip paid to him, or becauſe of the great Multitude of Flies which did attend his Sacrifices; from which ſome ſay, the Temple of *Jeruſalem* was wholly free. But whatſoever he was, or for whatever Cauſe ſo named, certain it is, that he was here had in ſpecial Honour, and is therefore called in Scripture, *the God of Ekron*. And hi-

IC. of Ekron.

ther

ther it was, that *Ahaziah* the King of *Iſrael*, ſent his Meſſenger to enquire of this Idol concerning his Health.

II. *of* Beth-ſhemeſh.

The Ark being brought to *Ekron*, *the Ekronites cried out, ſaying, they have brought about the Ark of the God of Iſrael to us, to ſlay us, and our People. So they ſent and gathered together All the Lords of the Philiſtines, and ſaid; ſend away the Ark of the God of Iſrael, and let it go to its own Place.* Hereupon, by the Advice of their Prieſts and the Divines, the Ark of God was laid on a new Cart, and two Milch-kine, on which there had been no Yoke were tied to the Cart, their Calves being brought Home from them. Notwithſtanding which, the ſaid two Kine took the ſtraight Way to *Bethſhemeſh*, a Town belonging to the Tribe of *Judah*; whereby the *Philiſtines* were taught, that the Evils that had befallen them, came not *by Chance*, but that the God of *Iſrael* had afflicted them therewith. (1 *Sam.* 6. 9.) This *Bethſhemeſh* lay in the North-border of *Judah* (as appears from *Joſh.* 15. 10.) and not far weſtward from *Kirjath-jearim*, of which we are to ſpeak next.

From

From *Bethſhemeſh*, the Ark was quickly removed to *Kirjath-jearim*, where it continued for Twenty Years; namely, till it was fetched from thence by King *David*, as we read, 1 *Chron.* 13. 5, 6. This *Kirjath-jearim* is expreſsly reckoned among the Cities of the Tribe of *Judah*, Joſh. 15. 60. And *ver.* 9. 10. of that Chapter, we find it lay in the north Border of that Tribe, not far from *Bethſhemeſh*, and that it was otherwiſe called *Baalah*, and thence ſometimes *Kirjath-baal* (*ver.* 60.) as well as *Kirjath-jearim*; this laſt Name being taken from Mount *Jearim*, upon or near which it lay. It frequently occurs in Scripture.

12. *Of* Kirjath-jearim.

After the Ark was ſettled at *Kirjath-jearim*; *Samuel* took occaſion to exhort the People to turn away from their Idolatry, and for their Encouragement hereto, promiſes them, that upon their Repentance, God would deliver them out of the Hand of the *Philiſtines*. The *Iſraelites* took the Prophet's Advice: Whereupon *Samuel* ſummoned them together to *Mizpeh*, and there kept a ſolemn Faſt. The *Mizpeh* here mentioned, muſt be (as appears from the Circumſtances of this Story)

13. *Of* Mizpeh *on the Weſt of* Jordan.

Vol. III. Story) different from that above-mentioned in the Hiſtory of *Jephthah*: Accordingly we have another *Mizpeh*, mentioned among the Cities of *Judah*, (Joſh. 15. 38.) and a third mentioned among the Cities of *Benjamin*, (Joſh. 18. 26.) Some are of Opinion, that theſe two were really but one and the ſame City, lying in the Confines of *Judah* and *Benjamin*. If they were not the ſame, then it ſeems moſt probable, that *Mizpeh* in the Tribe of *Benjamin*, was that which is here ſpoken of, as alſo *Judg.* 20. 1, 3. and 2 *Kings* 25. 23. and alſo, 1 *Maccab.* 3. 46. Where it is called *Maſpha*, and is ſaid to be, not only *over againſt Jeruſalem*, but alſo *the Place where they prayed aforetime in Iſrael*; alluding to this Paſſage in *Samuel*, and the other in *Judges*.

14. *Of* Eben-ezer. The *Philiſtines* hearing that the *Iſraelites* were gathered together at *Mizpeh*, went up againſt them; and joining Battle, the *Philiſtines* were routed, the *Iſraelites* purſuing them unto *Bethcar*. *Then Samuel took a Stone, and ſet it between Mizpeh and Shen, and called the Name of it Eben-ezer* (i. e. the Stone of Help) ſaying; *hitherto has the Lord*

Lord helped us, Chap. 7. 11, 12. Now this Stone lay near *Bethſhemeſh*, as *Euſebius* and *Jerom* inform us; and it being plain from Scripture, that *Bethſhemeſh* lay in the north Border of *Judah*, it will follow, that this *Eben-ezer* did ſo likewiſe; and therefore, that *Mizpeh* was ſituated alſo thereabout, as being not far from *Eben-ezer*; and the like Inference is to be made, as to the Situation of *Beth-car* and *Shen*; namely, that as *Mizpeh* was ſituated not far from *Eben-ezer* on one (probably the Eaſt or North-Eaſt) Side, ſo *Shen* was ſituated not far from it on the oppoſite Side, or to the Weſt or South-Weſt. And that *Beth-car* was ſo likewiſe. Vol. III.

SECT. II.

Of the Places mentioned in the Firſt Book of Samuel, *from* Saul's *being anointed King, to his Death.*

AFter this *the Philiſtines came no more into the Coaſt of Iſrael, all the* 1. *Of the* Land of Zuph.

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the Days of Samuel. And the Cities which the Philiſtines had taken from Iſrael, were reſtored to Iſrael, Chap. 7. 13, 14. Notwithſtanding which, *Samuel* being grown Old, and his Sons not walking in his Ways, the Elders of *Iſrael* wait on *Samuel* at *Ramah*, and deſire him to make a King over them, like as All other Nations had. Hereupon the Sacred Hiſtory takes notice, upon what Account *Saul* happened to come to *Samuel*, and how he was anointed by *Samuel* King over *Iſrael*, Chap. 9—10. ver. 1. As for the Land of *Shaliſha* and *Shalim* mentioned, *Chap. 9. ver.* 4. it being no where elſe mentioned, nothing of Certainty, or tolerable Probability can be ſaid of them. As for the Land of *Zuph*, *ver.* 5. it is evident, that thereby is denoted that Part of Mount *Ephraim*, where ſtood *Ramah*, the City of *Samuel*, which was thence called *Ramathaim-Zophim.*

2. *Of* Rachel's Sepulchre.

In *Chap.* 10. *ver.* 2. we have mention made *of Rachel's Sepulchre*, where it is expreſsly ſaid to be *in the Border of Benjamin*, and near a Place then called *Zelzah.* Of this Sepulchre, ſee my

my Geography of the New Teſtament, Vol. III. Part I.

In the latter End of this Chapter we read, that *Saul* was publickly made King at *Mizpeh*, after which he went Home to *Gibeah*, a City of *Benjamin*, and which, as it was his Native-place, ſo 'twas afterwards made his Royal Seat; whence it is ſtiled in Scripture *Gibeah of Saul*, as well as *Gibeah of Benjamin*. 'Twas here, that the Concubine of the *Levite* was abuſed; which proved almoſt the entire Ruin of this Tribe of *Benjamin*. It lay to the North of *Jeruſalem*, being between twenty and thirty Furlongs from it, (*Joſ. Ant.* 5. *Chap.* 2. and *Jewiſh War* 6. *Chap.* 2.) It ſtood on an Hill, as the Name imports. 3. *of* Gibeah.

Not long after this, *Jabeſh-Gilead* being beſieged by the *Ammonites*, was timely relieved by *Saul*, and a great Slaughter made of the Enemy. The very Name of this Place imports, that it lay in *Gilead*, and ſo on the Eaſt of *Jordan*, and adjoining to the Country of the *Ammonites* who beſieged it. It was a Town in *Euſebius* and *Jerom*'s Times, being ſix Miles diſtant from *Pella*, and ſtanding upon an Hill, as 4. *of* Jabeſh-Gilead.

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one goes to *Geraſa*. It is ſometimes ſimply called *Jabeſh* in Scripture; and the Inhabitants thereof are remarked in the Sacred Hiſtory, for their grateful Remembrance of this Benefit they received from *Saul*, when after his Death, having heard that the *Philiſtines* had *faſtned his Body to the Wall of Bethſhan, they went all Night, and took the Body of Saul, and the Bodies of his Sons from the Wall of Bethſhan, and came to Jabeſh, and burnt them there; and took their Bones, and buried them under a Tree at Jabeſh, and faſted ſeven Days*, Chap. 31. 10—13. For which their Gratitude, they were highly commended by King *David*, 2 Sam. 2. 5—7.

5. *Of* Michmaſh.

In *Chap.* 13. *ver.* 5. we read, that the *Philiſtines* came up, and pitched in *Michmaſh*. This Place the Text tells us, was *Eaſtward from Beth-aven*. And *Euſebius* and *Jerom* inform us, that in their Time it was a great Town, retaining its old Name, and lying nine Miles from *Jeruſalem*, near to *Ramah*. But now theſe two Accounts are irreconcileable, and the Fault ſeems to be either in the preſent Reading of the *Hebrew* Text, or our Rendring of it. The Seventy

Seventy Interpreters read it *Bethoron*, and the *Syriack* and *Arabick* Interpreters read it *Bethel*; and *Michmaſh* might lye Eaſt of *Bethel*, and certainly did lye Eaſt of *Bethoron the Nether* (which the LXX underſtood;) but it could not lye Eaſt of *Bethaven* (taken as diſtinct from *Bethel*) and yet be ſo near *Rama* or *Jeruſalem*, as *Euſebius* and *Jerom* ſay. If therefore *Bethaven* be the true Reading, then the *Hebrew* Word rendred by us *Eaſtward*, ought to be rendred *before*, or (as it is by the LXX) *over-againſt*; and ſo both Accounts are very reconcilable, as may be ſeen by the Map. Vol. III.

In the ſame *Chap.* 13. *ver.* 3. we read, that *Jonathan*, the Son of *Saul*, *ſmote the Garriſon of the Philiſtines that was in Geba.* Now among the Cities of *Benjamin* mentioned, *Joſh.* 18. we read of *Gaba*, *Gibeath*, and *Gibeon*; and *Joſh.* 21. *ver.* 17. we read, that the two Cities given to the Children of *Aaron* out of the Tribe of *Benjamin*, were *Gibeon* and *Geba.* Whence it is not to be doubted, but that *Gaba* (Chap. 18.) was the ſame with *Geba*, (Chap. 21.) Some have been of Opinion, that this *Geba* or *Gaba* was alſo 6. *Of* Geba.

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the ſame with *Gibeah*; but this Opinion is diſcountenanced, not only by *Gibeath* (which in all probability was the ſame with *Gibeah*) being expreſsly named as a diſtinct City from *Gaba*, (Joſh. 18.) but alſo by the Circumſtances mentioned in this 13th Chapter of I. *Samuel*, and elſewhere. For we read, (*Chap.* 10. *ver.* 26.) that *Gibeah* was the City where *Saul* dwelt, and hence (*Chap.* 11. *ver.* 4.) it is called *Gibeah of Saul*; and agreeably (*Chap.* 13. *ver.* 2.) we read, that *Saul choſe him three thouſand Men of Iſrael; whereof two thouſand were with Saul in Michmaſh and Mount Bethel, and a thouſand with Jonathan in Gibeah of Benjamin*; i. e. in the Royal City of *Saul*. And in *ver.* 3. we preſently read next, that *Jonathan ſmote the Garriſon of the Philiſtines that was in Geba*: Which was therefore diſtinct from *Gibeah*, it being not likely, that the *Philiſtines* ſhould have a Garriſon in the City where *Saul* was wont to reſide. The Words *Geba* and *Gibeah* do in the *Hebrew* Tongue denote an Hill; and hence ſome underſtand, by *Geba* in this Place, ſome Hill on the Coaſts of the *Philiſtines*. So the Word *Gibeah* is rendred

dred in our Bible, *Chap.* 7. *ver.* 1. *The Men of Kirjath-jearim, brought the Ark of the Lord into the Houſe of Abinadab in the Hill*, which others render in *Gibeah*; and ſo it is rendred in our own Bible, 2 *Sam.* 6. 4. Vol. III.

7. *Of the* Land of Shual, *and* Valley of Zeboim.

The other Places mentioned in *Chap.* 13. have been already ſpoken of, except *the Land of Shual*, ver. 17. (which ſeems to have been that Part of *Ephraim*, which lay about *Ophrah* the City of *Gideon*, (*b*) afore ſpoken of) and *the Valley of Zeboim*. Of this laſt Name we read of two Places in Scripture; one whereof was one of the four Cities deſtroyed with *Sodom*; the other appertained to the Tribe of *Benjamin*, as we learn from *Neh.* 11. 34. And this without doubt is the *Zeboim* here meant, which gave Name to the adjoyning Valley, called here the *Valley of Zeboim*.

8. *Of* Migron, Bozez, *and* Seneh.

In *Chap.* 14. we have mention made of a Place called *Migron*, (ver. 2.) and two Rocks, one called *Bozez*, the other *Seneh*. *Migron* was not far from *Gibea*, as is plain from *ver.* 2; and as

(*b*) *Chap.* 6. *Sect.* 7. *Vol.* 2.

Vol. III. to the two Rocks, the Text expreſsly ſays, that *the fore Front of the one was ſituate northward over againſt Michmaſh, and the other ſouthward over againſt Gibeah*, ver. 5.

9. *Of* Zobah. In *ver.* 47. of this Chapter, we are informed of the Power of *Saul*, that he fought againſt all his Enemies; amongſt whom are mentioned *the Kings of Zobah.* That the Country of *Zobah* pertained to the *Syrians*, is evident from 2 *Sam.* 10. 6, 8. where we read expreſsly of the *Syrians of Zobah*; and from their being hired by the *Ammonites*, (as is mentioned in the ſame Place) it appears, that *Zobah* lay in the Parts of *Syria* adjoyning to the *Ammonites.* And this is further confirmed from 2 *Sam.* 8. 3. compared with 1 *Chron.* 18. 3. where we are informed, that *David ſmote the King of Zobah unto Hamath, as he went to ſtabliſh his Dominion by the River Euphrates*; and 2 *Chron.* 8. 3. we read, that *Solomon went to Hamath-Zobah, and prevailed againſt it, and there built Tadmor*, or *Palmyra.* From comparing together theſe ſeveral Texts of Scripture, it ſeems clear, that the Kingdom of *Zobah* lay on the Borders of *Nephtali*,

Nephtali, and the half Tribe of *Manaſſeh* beyond *Jordan*, and ſo between the Land of *Iſrael* and the River *Euphrates*, ſtretching from the Neighbourhood of the *Ammonites*, to the Land of *Hamath*. Hence *Sabe* and *Barathena* mentioned by *Ptolemy*, as Cities of *Arabia Deſerta*, in the Confines of *Palmyrene*, ſeem to have been no other than *Zobah* and *Berothai* mentioned in the Scriptures, 2 *Sam.* 8. 8. See more, *Chap.* 2. *Sect.* 29. Vol. III.

10. *Of* Telaim.

In 1 *Sam.* 15. we read, that *Saul* was by God's Direction ſent to deſtroy the *Amalekites*. To which end he gathered the *Iſraelites* together to *Telaim*, which in all probability was the ſame Place with *Telem*, reckoned among the Cities of *Judah*, Joſh. 15. 24. And this Place was very proper for this purpoſe, as lying in the South-part of the Tribe of *Judah*, and ſo in the Part adjoyning to the *Amalekites*, as well as *Edomites*.

11. *Of the City* Carmel.

Saul having ſmitten the *Amalekites*, and took their King; came to *Carmel*, ver. 12. whereby is to be underſtood in this Text, not the famous Mountain ſo called, but a City of the South-part of the Tribe of *Judah*, mentioned,

Vol. III. mentioned, *Joſh.* 15. 55. and which ſeems to have given Name to the Territory round it. Of this City or Country was *Nabal*, the Husband of *Abigal*, whom *David* married; and from *Chap.* 25. we find that it lay in the South parts of *Judah*. *Euſebius* and *Jerom* tell us, that there was in their Time a Town, called *Carmelia*, ten Miles from *Hebron* to the Eaſt, and wherein the *Romans* kept a Garriſon; which might very well be the ſame with the *Carmel* here mentioned.

12. *Of* Bethlehem. In *Chap.* 16. *Samuel* is ſent by God to *Bethlehem*, to anoint *David*. I have ſpoken of this Place in *Chap.* 2. *Sect.* 3. of our Saviour's Journeyings, or the firſt Part of my Geography of the New Teſtament, it being the Birth-place of our Bleſſed Saviour, as well as of King *David*, from whom our Saviour was deſcended according to the Fleſh. To what is there ſaid, I ſhall add here, that this Place is otherwiſe called *Ephrath* or *Ephratah*; and ſo ſometimes *Bethlehem Ephratah*, ſometimes *Bethlehem-Judah*, namely, to diſtinguiſh it from another *Bethlehem* lying in the Tribe of *Zabulon*. It lies about ſix Miles from

N.° 2.

A. The Caſtle . B. C. D. The three Pools .

Place this facing p. 27. Vol. 3.
Geogr. of O. T.

from *Jeruſalem* to the South, or South-Weſt, in the way to *Hebron*, as *Euſebius* and *Jerom* tell us; who add, that the Monument of *Jeſſe*, the Father of *David*, was ſhewn here in their Time. Mr. *Maundrel* tells us, that about one Hour and a Quarter's Diſtance from *Bethlehem* ſouthward, are ſhewn thoſe famous Fountains, Pools, and Gardens, which are ſaid to have been the Contrivance and Delight of King *Solomon*. To theſe Works and Places of Pleaſure, that great Prince is ſuppoſed to allude, *Eccleſ.* 2. 5, 6. where amongſt the other Inſtances of his Magnificence, he reckons up his Gardens, and Vineyards, and Pools. Vol. III.

As for the Pools they are three in Number, lying in a Row above each other; being ſo diſpoſed, that the Waters of the Uppermoſt may deſcend into the Second, and thoſe of the Second into the Third. Their Figure is quadrangular. The Breadth is the ſame in all, amounting to about ninety Paces. In their Length there is ſome Difference; the firſt being about one hundred and ſixty Paces long, the ſecond two Hundred, the third two hundred and twenty. They are all

Place this facing p. 27. Vol. 3. engr. at o. I.

A. The Caſtle . B. C. D. The three Pools .

Vol. III. all lined with Wall, and plaiſtered, and contain a great Depth of Water. Cloſe by the Pools is a pleaſant Caſtle of a modern Structure; and about the Diſtance of one hundred and forty Paces from them, is the Fountain, from which principally they derive their Waters. This the Fryars will have to be that *Sealed Fountain*, to which the Holy Spouſe is compared, *Cant.* 4. 12. And in Confirmation of this Opinion they pretend a Tradition, that King *Solomon* ſhut up theſe Springs, and kept the Door of them ſealed with his Signet, to the end that he might preſerve the Waters for his own Drinking, in their natural Freſhneſs and Purity. Nor was it difficult thus to ſecure them, they riſing under Ground, and having no Avenue to them, but by a little Hole like to the Mouth of a narrow Well. Through this Hole you deſcend directly down, but not without ſome difficulty, for about four Yards; and then arrive in a vaulted Room, fifteen Paces long, and eight broad. Joyning to this is another Room of the ſame Faſhion, but ſomewhat leſs. Both theſe Rooms are covered with handſome Stone Arches,

ches, very ancient, and perhaps (ſays my Author) the Work of *Solomon* himſelf. Vol. III

You find here four Places, at which the Water riſes. From theſe ſeparate Sources it is conveyed by little Rivulets into a kind of Baſon, and from thence is carried by a large ſubterraneous Paſſage down into the Pools. In the Way, before it arrives at the Pools, there is an Aqueduct of Brick-pipes, which receives Part of the Stream, and carries it by many Turnings and Windings about the Mountains, to *Jeruſalem*.

Below the Pools here runs down a narrow Rocky Valley, encloſed on both Sides with High Mountains. This the Fryars will have to be the *encloſed Garden*, alluded to in the ſame Place of the *Canticles* before-cited: *A Garden encloſed is my Siſter, my Spouſe; a Spring ſhut up, a Fountain ſealed.* What Truth there is in this Conjecture, I can't (ſays Mr. *Maundrel*) abſolutely pronounce. As to the Pools, it is probable enough, they may be the ſame with *Solomon's*, there not being the like Store of excellent Spring Water to be met with any where elſe, through-

Vol. III. throughout all *Paleſtine*, or the Holy Land. But for the Gardens one may ſafely affirm, that if *Solomon* made them in the rocky Ground, which is now aſſigned for them, he demonſtrated greater Power and Wealth in finiſhing his Deſign, than he did Wiſdom in chooſing the Place for it. *Le Bruyn* ſays, that he knows not how to be of their Mind, that take them to be the Work of *Solomon*, ſince he perceives not the leaſt Probability for it; yet he has given us a Draught of them, which is here repreſented, N°. 2.

What has hitherto been ſpoken of, lies to the South of *Bethlehem*. On the Weſt thereof is ſhewn *the Well of David*, ſo called, becauſe it is held to be the ſame with that, the Waters whereof *David* ſo paſſionately thirſted after, 2 *Sam.* 23. 15. It is a Well, or rather a Ciſtern, ſupplyed only with Rain, without any natural Excellency in its Waters to make them deſirable; but we are told, that *David*'s Spirit had a further Aim. The fore-mentioned Paſſage of Scripture runs thus: *And David was then in an Hold, and the Garriſon of the Philiſtines was then in Bethlehem.*

Bethlehem. And David longed and said: O that one would give me Drink of the Water of the Well of Bethlehem, which is by the Gate! And three mighty Men broke through the Hoſt of the Philiſtines, and drew Water out of the Well of Bethlehem, that was by the Gate, &c. Now according to this Paſſage of Scripture, if that now a-days ſhewn for the *Well of David*, is really ſuch, then it appears from thence, that *Bethlehem* was of a greater Extent than it is at preſent, ſince this Well was formerly *at the Gate of Bethlehem*; whereas it is now at ſome diſtance from the Town. Vol. III.

About two Furlongs beyond this Well, are to be ſeen ſome Remains of an old Aqueduct, which anciently conveyed the Waters from *Solomon's* Pools to *Jeruſalem*. This is ſaid to be the genuine Work of *Solomon*, and may well (ſays Mr. *Maundrel*) be allowed to be in Reality, what it is pretended for. It is carried all along upon the Surface of the Ground, and is compoſed of Stones——Foot Square, and ——Thick, perforated with a Cavity of ——Inches Diameter, to make the Channel. Theſe Stones are let into each

Vol. III. each other with a Fillet, framed round about the Cavity, to prevent Leakage; and united to each other with so firm a Cement, that they will sometimes sooner break (though a kind of coarse Marble) than be separated. This Train of Stones was covered for its greater Security, with a Case of smaller Stones, laid over it in a very strong Mortar. The whole Work seems to be endued with such absolute Firmness, as if it had been designed for Eternity. But the *Turks* have demonstrated in this Instance, that nothing can be so well wrought, but they are able to destroy it. For of this strong Aqueduct, which was carried formerly five or six Leagues, with so vast Expence and Labour, you see now, only here and there, a Fragment remaining. And so much for *Bethlehem*, to proceed now with the Sacred History.

13. *Of* Shochoh, *the Valley of* Elah, *&c.*

We have in *Chap.* 17. the Relation of the celebrated Victory of *David* over *Goliath*, the Giant of *Gath*. The *Philistines* were encamped at that time between *Shochoh* and *Azekah*, *in Ephesdammim*, and the *Israelites by the Valley of Elah*, ver. 1. 2. Of *Azekah* I have spoken already; and 'tis plain from

from theſe Texts, that *Shocoh* lay not far from *Azekah*. And accordingly there were in *Euſebius* and *Jerom*'s Time, two Towns or Villages of this Name, lying in the Road from *Eleutheropolis* to *Jeruſalem* (as *Azekah* did) at nine Miles Diſtance. Whence it follows, that the *Valley* of *Elah*, where the *Iſraelites* pitched, was likewiſe thereabouts, as alſo *Epheſ-dammim*. Vol. III.

14. *Of* Naioth.

Saul having conceived an implacable Hatred againſt *David*, we read *Chap.* 19. that *David* fled, and eſcaped to *Samuel* to *Ramah*, and told him All that *Saul* had done unto him. And He and *Samuel* went and dwelt at *Naioth*, which (as we are told the next Verſe) was in *Ramah*; i. e. in the Diſtrict of *Ramah*, otherwiſe called *Ramathaim Zophim*, the Birth-place and uſual Dwelling-place of *Samuel*. And conſequently *Sechu* mentioned, *ver.* 22. lay in the Way from *Gibeah* of *Saul* to *Ramah*.

15. *Of* Nob.

After this *David* withdrew to *Nob*, to *Abimelech* the Prieſt; who delivered to him *Goliath*'s Sword, *Chap.* 21. 1—9. That this *Nob* was a ſacerdotal City, or a City aſſigned to the Prieſts, is evident from *Chap.* 22. 19. and alſo

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from *Nehem.* 11. 32. where we find it not only reckoned among the Levitical Cities, but alſo reckoned among the Cities appertaining to the Tribe of *Benjamin.* Indeed this is not reckoned among the Cities firſt aſſigned to the Prieſts, and it ſeems to have been added afterwards, and that only occaſionally, whilſt the Ark was at *Kirjath-jearim.*

16. *Of the Foreſt of* Hareth.

From *Nob*, *David* went to *Achiſh* King of *Gath*; where thinking himſelf in Danger, he feigned himſelf mad, and ſo eſcaped thence to the Cave *Adullam.* Thence he withdrew to *Mizpeh of Moab*, together with his Father and Mother, where theſe continued all the time of *David*'s Troubles. But *David* himſelf, at the Direction of the Prophet *Gad*, returned *into the Land of Judah, and came into the Foreſt of Hareth*, a Place only mentioned here (*Chap.* 22. 5.); but lying in the Tribe of *Judah*, as appears from the Clauſe immediately foregoing, and probably not far from *Keilah*, of which we read in *Chap.* 23.

17. *Of* Keilah.

For it being told *David*, that the *Philiſtines* had beſieged *Keilah*, he went and relieved it. Now this we find

find reckoned among the Cities of *Judah*, Joſh. 15. 44. and it appears from ſeveral Circumſtances, that it lay on that Part of *Judah*, which adjoyned to the Country of the *Philiſtines*, that is, in the Weſt or South-Weſt Part of that Tribe. Vol. III.

18. *Of the Wilderneſs of* Ziph.

David being informed by God, that the Men of *Keilah* would not be faithful to him, withdrew into the Wilderneſs of *Ziph*. We find a City of this Name mentioned, *Joſh.* 15. 55. together with *Carmel* and *Maon*; and therefore it probably adjoyned to them; and accordingly here in the Story of *David*, we have Mention made of *Carmel* and *Maon*, as adjoyning to *Ziph*. So that it is not to be doubted, but by the *Ziph*, in the Wilderneſs whereof *David* now lay, and where was the Hill of *Hachilah*, is to be underſtood *Ziph* near *Carmel* and *Maon*. This is placed by *Jerom*, eight Miles Eaſtward from *Hebron*.

19. *Of* Maon.

From the Wilderneſs of *Ziph*, *David* withdrew into the adjacent Wilderneſs of *Maon*, which was a neighbouring Town to *Carmel*. Hence it is ſaid of *Nabal*, Chap. 25. ver. 2. that *there was a Man in Maon, whoſe Poſſeſſions*

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were in Carmel; and *Nabal*, though he might dwell generally in *Maon*, yet is ſtiled *Nabal the Carmelite*, from the Place where his Eſtate lay. See 1 *Sam.* 23. 24, &c.

20. *Of* Engedi.

From the Wilderneſs of *Maon*, *David* went and dwelt in ſtrong Holds at *Engedi*, (1 Sam. 23. 29, *&c.*) The old Name of this Place was *Hazezontamar*, as appears from *Gen.* 14. 7. compared with 2 *Chron.* 20. 2. It was a City in the Tribe of *Judah*, as appears from *Joſh.* 15. 62. and that not far from the Salt Sea, and in a Wilderneſs or deſolate Country. Hence it is not improbable, that the *Jeſhimon* or Wilderneſs, on the South of which *Ziph* and *Maon* are ſaid to be ſituated, 1 *Sam.* 23. 19, 24. is to be underſtood of the great Wilderneſs lying from the Salt-Sea, for ſome way Weſtward, along the north Coaſt of *Judah*. *Engedi* is taken notice of, *Cant.* 1. 14. for its *Camphire*, or (as others render it) *Cypreſs*. And *Jerom* tells us, it was remarkable for *Opo balſamum*, (ſuppoſed to be the ſame now a-days called by the Name of *Balm of Gilead*) and that it was a great Town in his Days. But it is moſt remarkable on Account of

of the great Inſtance of Loyalty ſhewn by *David* in an adjoyning Cave towards *Saul*. And a like Inſtance we have again ſhewn by *David* to *Saul* in the Wilderneſs of *Ziph*, after his Return thither from the Wilderneſs of *Paran*, 1 Sam. 25. Vol. III.

21. *Of* Ziklag.

From the Wilderneſs of *Ziph*, *David* went again to *Achiſh* King of *Gath*, who gave him *Ziklag*, Chap. 27. ver. 6. This was a City at firſt aſſigned to the Tribe of *Judah*, but afterwards given to the Tribe of *Simeon*, Joſh. 15. 31. & 19. 5. But being a City bordering on the *Philiſtines*, if they had ever been driven out of it by the *Iſraelites*, it ſeems they had got it again at this Time from the *Iſraelites*; whence the Text ſays, that *Achiſh gave David Ziklag*.

22. *Of the* Geſhurites *and* Gerzites.

Whilſt *David* ſtaid here, which was a full Year and four Months, he went up and invaded the *Geſhurites*, and the *Gezrites* or *Gerzites*, and *Amalekites*; who then inhabited the Parts on the South-Weſt going to *Shur* and *Egypt*, 1 Sam. 27. 8. Theſe *Gerzites* ſeem to be the ſame that are called *Gerrhenians*, 2 Macc. 13. 24. from their chief Town *Gerra*, mentioned by *Strabo*, as

Vol. III. lying between *Gaza* and *Peluſium* in *Egypt*.

23. *Of* Shunem. After this, the *Philiſtines* making War with the *Iſraelites*, came and pitched in *Shunem*; and the *Iſraelites* pitched in *Gilboa*, Chap. 28. 4. *Shunem* was a City in the Border of the Tribe of *Iſſachar*; Joſh. 19. 18. and it being in this Text placed next to *Jezreel* but one, it was in all probability the *Shunem*, where the *Philiſtines* now encamped. For *Jezreel* is placed by Writers at the weſt End of Mount *Gilboa*, hence *Chap.* 29. *ver.* 1. we read, that the *Iſraelites* pitched by *a Fountain which is in Jezreel*, before the Fight at *Gilboah*. This *Shunem* is alſo remarkable, for the *Shunamite* Woman who was ſo kind to *Eliſha*. The *Aphek* mentioned *Chap.* 29. *ver.* 1. was probably that which lay in the Tribe of *Judah*, and is afore ſpoken of.

24. *Of Mount* Gilboah. Mount *Gilboa*, as *Euſebius* and *Jerom* tell us was a Ridge of Mountains ſix Miles Diſtance from *Scythopolis* or *Bethſhan*; among which was a Town called *Gilboa*. Theſe Mountains are remarkable for the Death of *Saul* and *Jonathan*, who were Slain here.

While

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While the Armies lay in the Camps already mentioned, *Saul*, desirous to know the Event of the approaching Battle, goes to a Woman that had a familiar Spirit, at *Endor*, (*Chap.* 28. *ver.* 7.) This was a City of the half Tribe of *Manasseh*, on the West of *Jordan*. And *Eusebius* and *Jerom* tell us, that in their Days there was a great Town of that Name, near Mount *Tabor*, being about five Miles to the South of it. And this might very well be the *Endor* here spoken of.

25. *Of* Endor.

David being dismissed by the *Philistines*, returned back to *Ziklag*, before the Engagement at *Gilboa*. Being returned thither, he finds that the *Amalekites* had made an Incursion into those Parts, and took his Wives captive, and burnt *Ziklag*. Whereupon *David*, by the Direction of God, pursues after the Enemy, and comes to the Brook *Besor*. 'Tis evident from the Circumstances of this Story, that this Brook must be in the South-west Border of the Land of *Israel*, and so empty it self into the Mediterranean Sea. The more particular Situation of it is what Writers are not agreed about. Crossing this Brook, *David* overtakes the

26 *Of the Brook* Besor.

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Enemy, and recovers All they had carried away; and ſo returning to *Ziklag*, ſent Preſents of the Booty he had taken to his Friends, at ſeveral Places in theſe ſouthern Parts, which are either mentioned already, or not of Note enough to be here particularly inſiſted upon. Only it may be of uſe to remark, that whereas it is ſaid, (1 *Sam.* 30. 27.) that *David* ſent of the Spoil *to them that were in Bethel*, by *Bethel* here is to be underſtood, not *Bethel* lying in the North of the Tribe of *Benjamin*, but *Bethul* mentioned among the Cities of *Simeon*, Joſh. 19. 4.

27. *Of* Beth-ſhan.

After the Fight on Mount *Gilboa*, the *Philiſtines* took the Body of *Saul*, and faſtened it to the Wall of *Beth-ſhan*. This was a City appertaining to the half Tribe of *Manaſſeh* on the Weſt of *Jordan*, and not far from *Jordan*, and the ſouth Coaſt of the Sea of *Galilee*. It was a conſiderable City in the Times of *Euſebius* and *Jerom*, and was then, and had been for ſome Ages, called by *Greek* Writers, *Scythopolis*, i. e. *the City of the Scythians*. It is ſuppoſed to take this Name from ſome remarkable Occurrence here, when the *Scythians*

Scythians made an In-road into *Syria*. It is ſaid, 2 *Macc.* 12. 29. to lie ſix hundred Furlongs from *Jeruſalem*. And thus much for the Places mentioned in the Firſt Book of *Samuel*.

CHAP.

CHAP. II.

Of the Places mentioned in the Second Book of Samuel, *and not yet ſpoken of; that is, of the Places mentioned in the Hiſtory of* David, *from the Beginning of his Reign, to his Appointing his Son* Solomon *to be anointed King.*

1. *of* Bahurim.

TWO Days after *David* was returned to *Ziklag*, from the Slaughter of the *Amalekites*, News were brought him of the Death of *Saul*, (2 Sam. 1. 1, 2, *&c.*) Hereupon, by the Direction of God, he removed to *Hebron*, and there was anointed King over the Houſe of *Judah*, (Chap. 2. 1—4.) But *Abner*, Captain of *Saul*'s Hoſt, took *Iſhboſheſh* the Son of *Saul*, and brought him to *Mahanaim*, and made him King over the other Tribes. After this there was long War between the Houſe of *Saul*, and the Houſe of *David*. One Fight near *Gibeon* is particularly

ticularly related, *Chap.* 2. *ver.* 12, &c. At length, *Abner* taking Diſtaſt at *Iſh-boſheſh*, goes and makes his Peace with *David*, upon condition he ſhould bring *David* his Wife *Michal*; which *Abner* did, her ſecond Husband (to whom *Saul* had given Her, after he had firſt given Her to *David*) going with Her as far as *Bahurim*. This Place is more remarkable, on Account of *Shimei*'s Behaviour here towards *David*, when he fled from his Son *Abſalom*, of which we read, *Chap.* 16 *ver.* 5—14. It appears from the Circumſtances taken notice of in the Context, that *Bahurim* was near the Mount of *Olives*, and conſequently not far from *Jeruſalem* to the Eaſt, and ſituated within the Tribe of *Benjamin*. Vol. III.

2. *Of the Antient State of* Jeruſalem.

Abner being ſlain by *Joab*, and *Iſh-boſheſh* by two *Benjamites* of *Beeroth*, *David* was by the univerſal Conſent of All the Tribes anointed *King over Iſrael*, (Chap. 5. ver. 3.) After which *David went to Jeruſalem, and took the ſtrong Hold of Zion.* And *David dwelt in the Fort, and called it, the City of David*; *and David built round about from Millo and inward*; and experienced and skilful *Carpenters and Maſons*

Vol. III. *ſons ſent by Hiram King of Tyre, built David an Houſe* or Royal Palace, (*Chap.* 5. *ver.* 6—11.) I take this to be a proper Place, to ſpeak of the ancient State of *Jeruſalem*, or of the ſeveral Places thereof, mentioned in the Hiſtory of the Old Teſtament.

3. *In what Senſe the ſame with* Salem, *the City of* Melchiſedech: It is an Opinion generally received, and not without much Probability, that *Jeruſalem* is the ſame City, which (*Gen.* 14. 18.) is called *Salem*, and whereof *Melchiſedek* is there ſaid to be King. Not that *Salem*, or the City of *Melchiſedek*, was of equal Extent with *Jeruſalem* in After-times; but *Jeruſalem* was no other than the City of *Salem*, enlarged and beautified by the Kings of *all Iſrael*, *David*, and *Solomon*, and by ſome of the ſucceeding Kings of *Judah*, after the Diviſion of the twelve Tribes into the two diſtinct Kingdoms of *Judah* and *Iſrael*.

4. *Of the Name* Jeruſalem, *or* Jeruſalaim. The Word *Salem* does in the *Hebrew* Language ſignify *Peace*, as St. *Paul* obſerves, *Hebr.* 7. 2. And as the City of *Melchiſedek*, called *Salem*, is probably thought to be the ſame with *Jeruſalem*; ſo it is certain, that *Jeruſalem* was otherwiſe called *Jebus*; for we expreſsly read, *Joſh.* 15. 8. that *Jebuſi*,

Draught of JERUSALEM, as it was in ye Reigns of DAVID, &

ID, & SOLOMON, & ye Succeeding Kings of JUDAH.

East

Place this facing p. 44. Vol. 3. Geogr. of O.T.

Jebuſi, or rather *Jebus*, (compare 1 *Chron.* 11. 4.) was the ſame with *Jeruſalem*. Now as *Jeruſalem* preſerves the Name of *Salem* in the laſt Part of it, ſo it is thought to preſerve the Name of *Jebus* in the former Part of it; and to be nothing elſe than a Name compounded of *Jebus* and *Salem*, and (for better ſound Sake, by the Change of one Letter, and Omiſſion of another) ſoftned into *Jeruſalem* inſtead of *Jebuſſalem* or *Jebuſalem*. It is indeed true, that the Word, which in the ſeventy Interpreters, and in others, and ſo in our *Engliſh* Tranſlation from them, is rendred *Jeruſalem*, in the Original or *Hebrew* Text is moſt frequently, if not always writ *Jeruſalaim*, as if it were a Dual; whereby may probably be denoted, that the ſaid City did conſiſt principally of two Parts, one whereof was the *Old City*, that was in the time of *Melchiſedek* and of the *Jebuſites*; and the other Part was the Addition, or new Buildings added to the old City by King *David* and his Son *Solomon*, or their Succeſſours, and which for its Largeneſs might be eſteemed as a *new City*, or *new Jeruſalem*; and ſo both theſe two Parts together

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gether, the *old City*, or *old Jeruſalem*, and the *new City*, or *new Jeruſalem* might give Occaſion to denote the whole City by the Dual Name of *Jeruſalaim*.

5. *Of the Greek Name* Hieroſolyma.

It is alſo further obſervable, that the *Hebrew* Word *Jeruſalem* is (I think) always rendred in the Septuagint Tranſlation of the Old Teſtament *Jerouſalem* or *Jeruſalem*. But in the Writings of the New Teſtament we find it rendred, not always by the fore-mentioned Name, but frequently by the Name *Hieroſolyma*. As for the latter Part of the ſaid Name, we find it given (omitting the former Part) not only to this City we are ſpeaking of, but alſo to another in *Piſidia* or *Lycia*. Nay, we are told, that there was in *Lycia*, or more peculiarly in *Piſidia*, not only a City called *Solyma*, but alſo that All the *Piſidians* in general were formerly called *Solymi*. Whether the *Piſidian* City *Solyma* (from which likely the People took the Name of *Solymi*) was originally called *Salem*, as well as the City of *Judea* we are ſpeaking of; or whether the *Greeks*, as they turned the former Part of the Name *Jeruſalem*, viz. *Jeru* into a Word of their own Language

Language ſomewhat like it, *viz. Hiero*, (i. e. *Sacred*,) ſo turned alſo the latter Part *Salem* into the *Greek* Name *Solyma*; as ſomewhat reſembling it, is uncertain. But certain it is, that *Hieroſolyma* (into which the *Greeks*, according to their uſual Faſhion, moulded *Jeruſalaim* or *Jeruſalem*) does import as much as *Sacred Solyma*; and perhaps the *Greeks* were induced to uſe the forementioned Word *Hieroſolyma*, not as a Singular, but as a Plural, in alluſion to the Hebrew *Jeruſalaim*, which ſeems to be not a Singular, but a Dual; and to denote (as is above obſerved) the two principal Parts, of which *Jeruſalem* did conſiſt in the Times of the King's, *David* and *Solomon*, and their Succeſſors, *viz.* the old City built before it was taken by *David*, and the new City added thereunto by *David* and the ſucceeding Kings. Vol. III.

6. *Of the old City, called by ſome the* City of Melchiſedech.

As to the old City, or more antient Part of *Jeruſalem* (built before it was taken by *David*, and made his Royal Seat) it is ſtiled by ſome Writers *the City of Melchiſedek*; not that it is certain, that He was the Founder thereof, nay, the contrary ſeems more probable;

ble; but becauſe this was the City inhabited in the Time of *Melchiſedek*. It is ſuppoſed to have taken up the North or North-Weſt Part of *Jeruſalem*.

7. *Of the* Valley of Shaveh, *or the* King's-dale.

In *Gen.* 14. 17, 18. we read, that the *King of Sodom went out to meet Abraham (after his Return from the Slaughter of Chedorlaomer) at the Valley of Shaveh, which is the King's-dale. And Melchizedek King of Salem brought forth Bread and Wine.* Hence it is reaſonably inferred, that this *Valley of Shaveh* lay near to *Salem*, and that the *King's-dale* here mentioned, is no other than *the King's-dale*, wherein *Abſalom* is ſaid to *rear up for himſelf a Pillar*, 2 Sam. 18. 18. This Place was diſtant (as *Joſephus* informs us, *Antiq. B. 7. Chap. 9.*) but two Furlongs from *Jeruſalem*, as it was in his Time. It is thought by ſome, that this *King's-dale* was no other than the Valley of *Jehoſhaphat* lying on the Eaſt of *Jeruſalem*, between it and Mount *Olivet*; others make it different, yet ſo as to come up near to the Valley of *Jehoſaphat*, and to lie on the South-Eaſt Part of the City, near to the King's Gardens. Whether it took the Name of the *King's-dale* from this its Situation

Situation near to the King's-Gardens or Palace, or from its being the Place, where the Kings were wont to exerciſe themſelves, or at leaſt to entertain themſelves in ſeeing others perform the Exerciſes of Running, Riding, or the like, is not agreed, and is impoſſible to be determined.

8. *Of the* Fort of Zion.

Another Place mentioned in the Sacred Hiſtory as appertaining to *Jeruſalem*, before it was taken by *David*, is the *Fort* or *Strong-hold of Zion*. *Zion* or *Sion* is a Mountain or Hill on the South of old *Jeruſalem*, and higher than the Hill on which old *Jeruſalem* ſtood. For this Hill ſeems to be denoted in (*a*) *Joſephus* by the Name of *Acra*, than which he expreſsly aſſerts the Hill, on which the *upper City* ſtood, to be higher. But the *upper City* is (I think) agreed by All to be the ſame with the *City of David*, and the (*b*) Scripture expreſsly aſſerts *the City of David* to be the *ſame* with *the Strong-hold of Zion*. Whence it neceſſarily follows, that the Hill of *Zion* was higher than the other Hill, on which

(*a*) *Jewiſh War*, B. 6. Chap. 6. (*b*) 2 Sam. 5. 7.

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the old City of *Jeruſalem* ſtood. Hereupon this Hill of *Zion* was made choice of, as a proper Place to build a Fort or Cittadel upon, whilſt it was in the Hands of the *Jebuſites*. For that there was a Fort or Strong-hold built thereon during that Time, is evident from 2 *Sam.* 5. 7. where we read, that notwithſtanding the great Confidence the *Jebuſites* ſeem to have had in the Strength of this Fort, yet *David took the Strong hold of Zion*; which (I think) plainly implies, that there *was a Strong-hold on Zion*, before *David* took it.

9. *Of the* City of David.

After that *David* had taken from the *Jebuſites* the Fort of *Zion*, the Scripture tells us, that he called it *the City of David*; foraſmuch as he built hereon, not only a Royal Palace for himſelf, but alſo ſeveral other Buildings, ſo as to riſe to the Largeneſs of a City, taking up the greateſt Part, if not all of Mount *Sion*. The Largeneſs of this City of *David* is denoted, 2 *Sam.* 5. 9. by this Expreſſion: *David built round about from Millo and Inward*. The Meaning whereof has very much exerciſed Commentators, eſpecially as to the Word *Millo*; which therefore

therefore I ſhall ſomewhat the longer inſiſt upon. Vol. III.

The *Hebrew* Word, conſidered as to its Etymology or Derivation, is probably thought to be deduced from a Root ſignifying, *to be Full*, or *Filled*. Hence ſome, and among them the Rabbi *Kimchi*, (as the learned *Buxtorf* has obſerved) ſuppoſes *Millo* to be uſed in the Sacred Hiſtory to denote a large capacious Place, deſigned for Publick Meetings, and which was therefore called *Millo*, from its being uſed to be *Full* of People at ſuch Times. And this Senſe of the Word is very applicable to *Judg.* 9. 6. where it firſt occurs in the Sacred Hiſtory. For when it is there ſaid, *that All the Men of Shechem gathered together, and All the Houſe of Millo, and went, and made Abimelech King*; hereby may be probably denoted thus much, that as *All the Men of Shechem*; i. e. All the Commonalty or inferiour Inhabitants, ſo alſo *All the Houſe of Millo*; i. e. All the Principal Inhabitants who made up the governing Part of the City, and was wont to aſſemble together in the Publick Town Houſe or Guild-Hall, did conſent to, and attend

10. Millo, *what.*

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on the ſetting up of *Abimelech* for King. And accordingly the Place at *Jeruſalem* called by the ſame Name of *Millo*, is thought to have been deſigned for much the ſame Uſe. That it was ſome Publick Building, may I think be probably inferred from the peculiar Notice taken of it among the other Publick Works of *Solomon*. For in 1 *Kings* 9. 15. we read, that *the Reaſon of the Levy* (or Tax) *which King Solomon raiſed*, was *this*; *for to build the Houſe of the Lord, and his own Houſe, and Millo, and the Wall of Jeruſalem*, &c. Where ſince we find *Millo* joined with *the Houſe of the Lord*, and the *Royal Palace*, it may probably be inferred, that it was alſo it ſelf a *Publick Building*, or *Houſe*, eſpecially ſince it is expreſsly called (2 *King*. 11. 20.) *the Houſe of Millo*. And the Circumſtance, for which it is mentioned in this laſt Text, ſeems further to confirm the Opinion I am ſpeaking of, that *Millo* was a Place, where the Principal Perſons of the State did meet together. For we are told in the ſaid Text, that *the Servants* of King *Joaſh aroſe, and made a Conſpiracy, and ſlew him in the Houſe of Millo*; namely,

namely, when He was come thither probably to debate or conſult with his Princes, and other Principal Perſons, upon ſome State-affair. An Inſtance of the like Nature is very well known to All, that have any Acquaintance with the *Roman* Hiſtory, in reference to the Murder of the Famous *Julius Cæſar* ſlain in the Senate-houſe at *Rome*, by a Party that had formed a Conſpiracy againſt Him, and thought no Place more proper to put it in Execution, than the ſaid Roman *Millo*, or Senate-houſe. Vol. II

As from what has been ſaid, it may, not without Probability be ſuppoſed, that the Houſe at *Jeruſalem*, called *Millo*, was a Publick Houſe of State; ſo I think from what is ſaid concerning the ſame, in 2 *Chron.* 32. 5. it may be further inferred, that this Publick Houſe of State was alſo a Sort of Armoury, or Place where Arms were wont to be kept; or at leaſt, a Place of more than ordinary Strength. For in the Chapter laſt cited we read, That *when Hezekiah ſaw that Sennacherib was come, and was purpoſed to fight againſt Jeruſalem, He took Counſel with his Princes*; and among other Things

Vol. III. thought proper to be done on that Occaſion, *He ſtrengthened himſelf, and built up All the Wall that was broken, and raiſed it up to the Towers, and another Wall without, and repaired Millo in the City of David, and made Darts and Shields in Abundance.* Now it being in this Place particularly ſaid, that among other Methods uſed by *Hezekiah* to fortify *Jeruſalem* againſt *Sennacherib*, one was this, *the Repairing Millo*; hence it naturally follows, that *Millo* was a Place of more than ordinary Importance to the Strength of the City *Jeruſalem.* And, ſince immediately after the *Repairing of Millo*, there is mention of *making Darts and Shields in Abundance*, this may poſſibly proceed from the Defect of theſe found to be in the Houſe of *Millo*, where they were uſually reſerved againſt Times of War, or the like Occaſions.

II. Millo, *where ſituated.*

The Situation of the Houſe of *Millo* is expreſsly ſaid in this 32d Chapter of *Chronicles*, ver. 5. to *be in the City of David*; and ſo either upon Mount *Sion*, or ſome Place adjoyning thereto. And it is further remarkable, that though it be ſaid in 2 *Sam.* 5. 9. that *David*

David built round about, from Millo and inward, yet it ſeems evident, that this muſt be underſtood *proleptically*; i. e. as if it had been ſaid, *David* built round about, from that Place where *Millo* was *afterward* built *by Solomon*. For it is expreſsly ſaid, 1 *King*. 9. 15. that *Solomon* raiſed a Levy *to build* (among other Places) *Millo*; and *ver*. 24. of the ſame Chapter it is ſaid, or at leaſt plainly intimated, that after *Solomon* had built an Houſe or Palace for the Daughter of *Pharaoh*, his Queen; *then he built Millo*. Vol. III

12. *Another Opinion concerning* Millo.

But there is another Opinion concerning this *Millo* at *Jeruſalem*, which is not to be paſſed by in Silence, becauſe embraced by ſeveral learned Men. Whereas then there was a Valley or Hollow, that lay between Mount *Sion* and the other Mount or Hill, on which the old City, or the City of *Melchiſedek* ſtood; they ſuppoſe *Solomon* filled up this Hollow, and had it Evened ſo, as that from Mount *Sion* to Mount *Moriah*, on which he built the Temple, there was a plain Even way. Whence the Way or Cauſey thus made by *filling up* the

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foremention'd Hollow, they ſuppoſe to be call'd *Millo*, in reference to the Signification of the Root, whence this Word is thought to be deriv'd, the ſaid Root (as has been afore obſerv'd) ſignifying *to be Full* or *Filled up*. That there was a Cauſey raiſed by *Solomon* from Mount *Sion* to the Temple, they infer from 2 *Chron.* 9. 11. where it is ſaid, that *the King made Terraces to the Houſe of the Lord, and to the King's Palace.* The Word here rendred *Terraces* may be otherwiſe tranſlated (as is obſerv'd in the Margin of our Bible) *Stays* or Supports, to keep up the ſaid *Terraces*. But in neither Senſe will theſe laſt Words amount to a good Proof, that the ſaid *Terraces* or Cauſeys were ſuch as were made by Filling up the Hollow between Mount *Sion* and Mount *Moriah*. And therefore I rather think the Opinion I am now ſpeaking of concerning the Import of the Name *Millo*, is wholly founded on the Vulgar Latin Verſion of 1 *King.* 11. 27. For whereas the latter Part of this Text is rendred in our Tranſlation agreeably to the *Hebrew*, thus: *Solomon built Millo, and repaired* (or *cloſed*) *the Breaches*

Breaches of the City of David his Father: Inſtead hereof in the Vulgar Latin Verſion it is rendred after this manner: *Salomon ædificavit Mello, & coæquavit voraginem Civitatis David Patris ſui*; i. e. *Salomon built Mello, and Evened the Hollow of the City of David his Father.* How the Author of this Latin Verſion came thus to render the *Hebrew* Text, is hard to conjecture; the *Hebrew* Words, which he renders, *coæquavit voraginem*, *Evened the Hollow*, having no Affinity thereto, and therefore He is ſingle in this Interpretation, all the other Ancient Interpreters following the ſame Senſe that our Tranſlators have done. Particularly 'tis not ſo eaſy to account, how the Latin Interpreter came to make choice of the Word *Vorago*; unleſs in the ſaid Hollow or ſmall deep Valley there was a Whirl-pool or Quagmire, as the ſaid Word does properly denote in the Latin Tongue. Vol. III.

In ſhort, it ſeems to me (conſidering the ſeveral Antient Verſions, and what is ſaid by Commentators) moſt probable, that *Solomon* made a noble Magnificent way from the Royal Palace on Mount *Sion*, to the Temple on Mount

Mount *Moriah*, and in order hereunto there was a noble Cauſey raiſed a-croſs the Valley between the ſaid two Mountains; not ſo high as to make the Way all along upon a Level, but, however, ſo as to make the Aſcent and Deſcent from one to the other very eaſy. Hence, as we read (1 *King.* 10. 5.) *of the Aſcent by which Solomon went up unto the Houſe of the Lord*, and (1 *Chron.* 26. 16.) *of the Cauſey of the going up* or Aſcent; ſo we read (2 *King.* 12. 20.) that *Joaſh was ſlain in the Houſe of Millo, which goes down to Silla.* Which Word *Silla* is thought by ſome learned Commentators to denote the ſame that *Meſillah* is elſewhere put for; namely, a *Cauſey.* And it is further thought, that as from the Valley between the two Mounts, *Sion* and *Moriah*, there were two Steepneſſes, one towards the Temple or Mount *Moriah*, the other towards the Palace or Mount *Sion*; ſo this laſt was that which is peculiarly denoted by the *Deſcent of Silla*; and that the Houſe of *Millo* ſtood near this Deſcent.

It

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It remains only to obſerve, in reference to the foremention'd Expreſſion, *viz. David built round about from Millo and inward*, that the original Word rendred *inward*, may alſo be tranſlated, *to the Houſe*. And ſo thereby might be denoted, that *David* built round about, from the Place where *Millo* was afterwards built by *Solomon*, *to his Own Houſe* or Palace. And conſequently it is not improbable, that the *Palace* and *Millo* ſtood on two oppoſite Sides of Mount *Sion*: So that to ſay, that *David* built *round about* from *Millo* to the Palace, was as much as to ſay, that *David* built from one Part of Mount *Sion* quite round to the oppoſite Part. And conſequently by this Expreſſion thus underſtood was aptly enough deſcribed the Largeneſs of the City of *David*.

13. *Of the Royal Sepulchres.*

In 1 *King.* 2. 10. we are informed, that *David was buried in the City of David*. And the ſame we read of *Solomon*, 1 *King.* 11. 43. And in the Series of the Sacred Hiſtory, we read that *Rehoboam*, *Abijam*, *Aſa*, &c. were *buried with their Fathers in the City of David*. Whence it appears, that thoſe famous Grots at *Jeruſalem*, now-adays called

Vol. III. called *the Sepulchers of the Kings*, can't be the Place, where either the Kings of All *Iſrael*, *David* and *Solomon*, or their Succeſſors in the Kingdom of *Judah*, were generally buried. Foraſmuch as theſe Grots lie without (what is now-adays called) the Gate of *Damaſcus*, and on the north Side of the City, and ſo at a conſiderable Diſtance from the City of *David*, where the Scripture expreſsly aſſerts *David* and *Solomon*, and moſt of the Kings of *Judah*, to have been buried.

Whoever was buried here, this is certain (ſays Mr. *Maundrel*) that the Place it ſelf diſcovers ſo great an Expence both of Labour and Treaſure, that we may well ſuppoſe it to have been the Work of Kings. You approach to it at the Eaſt-ſide, through an Entrance cut out of the natural Rock, which admits you into an open Court of about forty Paces ſquare, cut down into the Rock, with which it is encompaſs'd inſtead of Walls. On the South-ſide of the Court is a Portico nine Paces long, and four broad, hewn likewiſe out of the natural Rock. This has a kind of Architrave running along its Front, adorned with Sculptures of Fruits

Fruits and Flowers, ſtill diſcernable, but by time much defaced. At the End of the Portico on the left Hand, you deſcend to the Paſſage into the Sepulchres. The Door is now ſo obſtructed with Stones and Rubbiſh, that it is a Thing of ſome Difficulty to creep through it. But within you arrive in a large fair Room, about five or ſix Yards ſquare cut out of the natural Rock. Its Sides and Cieling are ſo exactly Square, and its Angles ſo juſt, that no Architect with Levels and Plummets could build a Room more Regular. And the whole is ſo Firm and Entire, that it *may* be called a Chamber hollowed out of one Piece of Marble. From this Room you paſs into (I think, ſays my Author) ſix more, one within another, all of the ſame Fabrick with the firſt. Of theſe the two innermoſt are deeper than the reſt, having a ſecond Deſcent of about ſix or ſeven Steps into them. Vol. III.

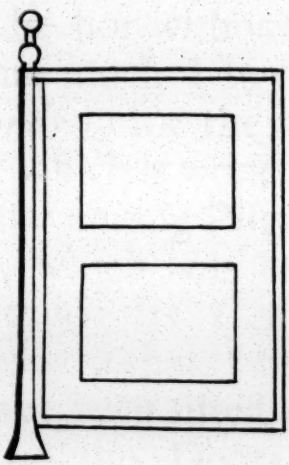
In every one of theſe Rooms, except the firſt, were Coffins of Stone placed in Niches, in the Sides of the Chambers. They had been at firſt covered with handſome Lids, and carved with Garlands; but now moſt of them

Vol. III. them were broken to Pieces. The Sides and Cieling of the Rooms were always dropping, with the moiſt Damps condenſing upon them. To remedy which Nuiſance, and to preſerve theſe Chambers of the Dead clean, there was in each Room a ſmall Channel cut in the Floor, which ſerved to drain the Drops, that fell conſtantly into it.

But the moſt ſurprizing Thing belonging to theſe ſubterraneous Chambers was their Doors; of which there was only one remaining entire, being left as it were on purpoſe to puzzle the Beholders. It conſiſted of a Plank of Stone, of about ſix Inches in Thickneſs, and in its other Dimenſions equalling the Size of an ordinary Door, or ſomewhat leſs. It was carved in ſuch a manner, as to reſemble a Piece of Wainſcot. The Stone, of which it was made, was viſibly of the ſame Kind with the whole Rock, and it turned upon two Hinges in the Nature of Axles, as is repreſented in the adjoyning Cut. Theſe Hinges were of the ſame entire Piece of Stone with the Door, and were contained in two Holes of the immoveable Rock, one at

A Draught of a Stone door *in y^e* Sepulcher of the Kings *near to* Jeruſalem.

N.º 4.



Place this facing p. 62. Vol. 3. Geogr. of O. T.

at the Top, and the other at the Bottom. Vol. III.

From this Deſcription it is obvious to ſtart a Queſtion, how ſuch Doors as theſe were made? Whether they were cut out of the Rock, in the ſame Place and Manner as they now hang? Or, whether they were brought, and fixed in their Station like other Doors? One of theſe muſt be ſuppoſed to have been done; and whichſoever Part we chooſe as moſt probable, it ſeems at firſt Glance to be not without its Difculty. But thus much I have to ſay (ſays Mr. *Maundrel*) for the reſolving of this Riddle, which is wont to create no ſmall Diſpute among Pilgrims, *viz.* that the Door, which was left hanging, did not touch its Lintel by at leaſt two Inches; ſo that, I believe, it might eaſily have been lifted up, and unhinged. And the Doors, which had been thrown down, had their Hinges at the upper End, twice as long as thoſe at the Bottom: which ſeems to intimate pretty plainly by what Method this Work was accompliſhed.

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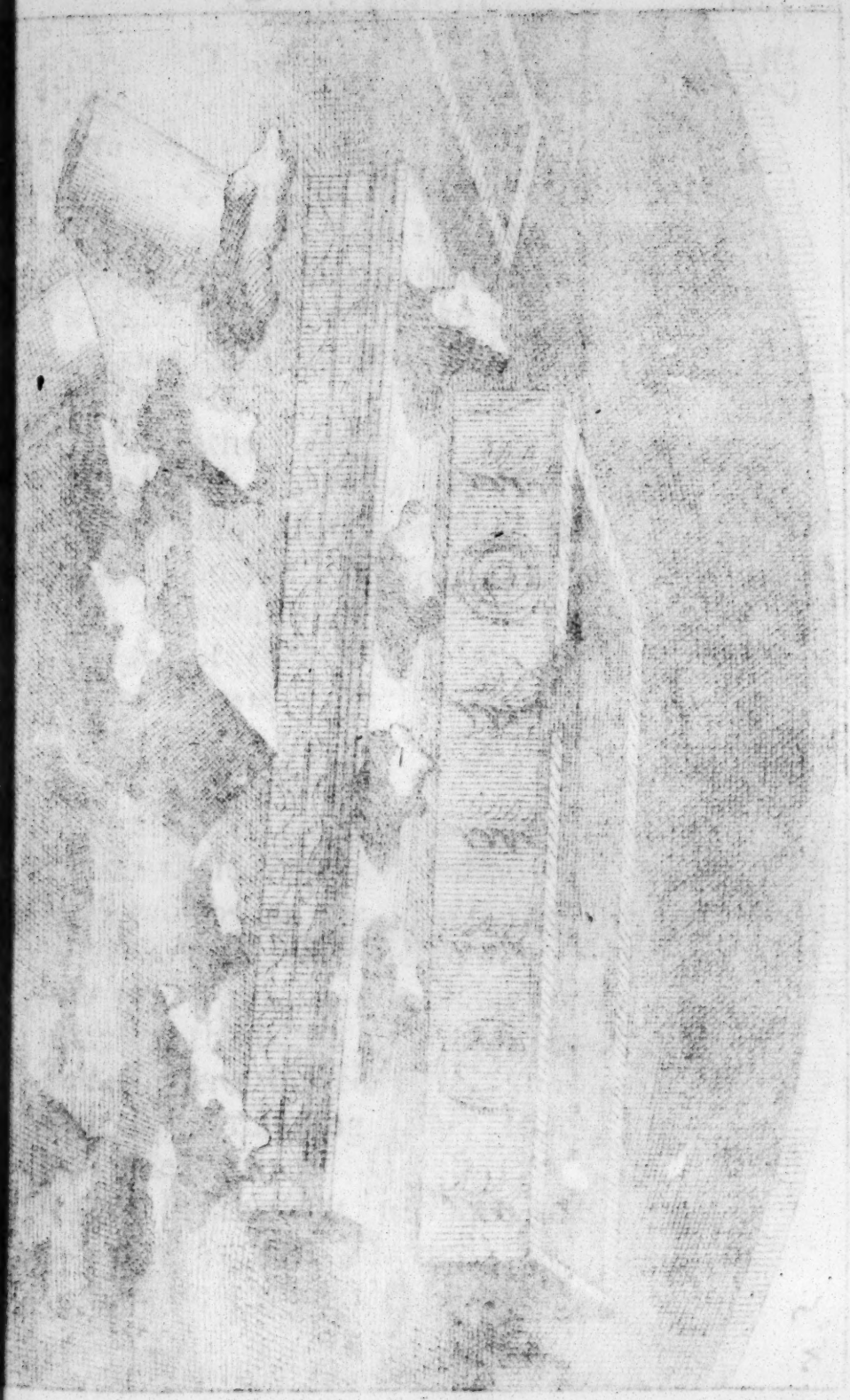
To the forementioned Account of theſe Sepulchres, given us by our own Country-man, the Reverend Mr. *Maundrel*, I ſhall adjoyn one or two Particulars from what *Le Bruyn* hath ſaid concerning the ſame Place. He obſerves then, that this Place lies, not only to the North of *Jeruſalem*, but alſo about an *Italian* Mile out of *Jeruſalem*; that the large ſquare Room (mentioned alſo by Mr. *Maundrel*) has ſeveral ſmall Doors, that lead out into five or ſix other Apartments, each of them forty or fifty Paces ſquare, and round which there are ſeveral other leſs Rooms, ſome of which are made in faſhion of Ovens. 'Tis in theſe Rooms they laid the Dead Bodies, upon Benches raiſed about two or three Foot from the Ground, and which are cut out of the very Rock (called therefore by Mr. *Maundrel*, Niches) and ſome they laid upon the Ground. *Le Bruyn* tells us, he found in theſe Rooms, as many Sepulchres (or Places for Corps) as amounted in all to about Fifty. In one of theſe Rooms, which ſeemed to be more lofty than the reſt, he ſaw three Coffins, one broken, and the other two whole.



N.° 5.

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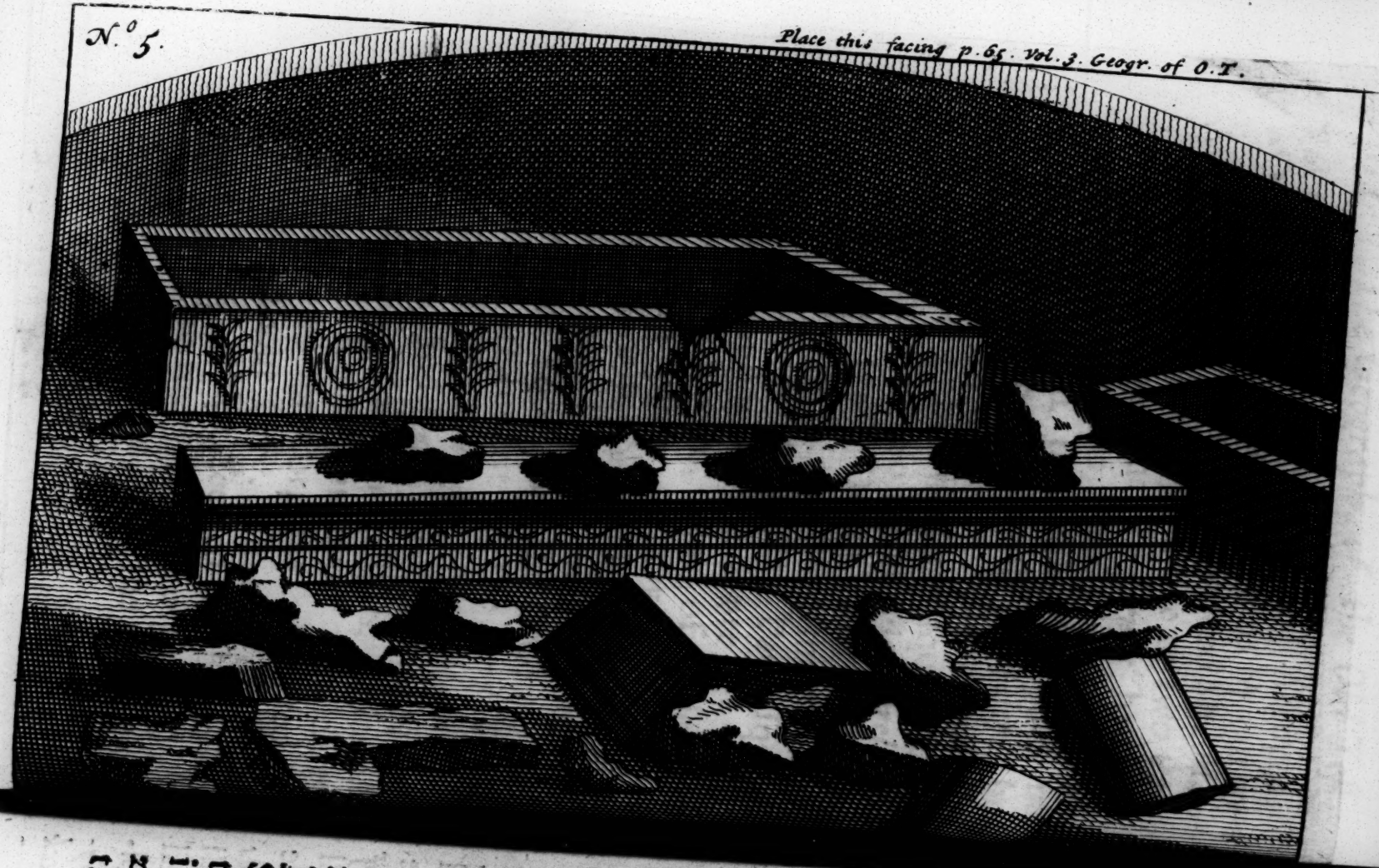

whole. They were all open, upon the Front of the chief of which were engraven two Rounds in the Nature of Circles, each of them having ſeveral Lines drawn cloſe to one another. Between theſe two Rounds are three Pieces of Branch-work like Palm-trees, and one at each End, being five in all. The Cover of this Coffin, which lies upon the Ground, is likewiſe adorned with Branch-work. The Pieces of the Coffin, that is broken, lie upon the Ground juſt by, and had formerly ſome Decoration or Ornament. A Draught of theſe Coffins are given us by *Le Bruyn*, as he took them by Candle-light, and are repreſented in the oppoſite Figure. Vol. III.

The Reverend Mr. *Maundrel* ſpeaking of theſe Grots, called now a-days *the Sepulchers af the Kings*, ſays, for what Reaſon they go by that Name, is hard to reſolve; it being certain, none of the Kings either of *Iſrael* or *Judah* were buried here, the Holy Scriptures aſſigning other Places for their Sepulchres. Unleſs (adds he) it may be thought perhaps, that *Hezekiah* was here interred, and that theſe were the Sepulchres of the Sons

Vol. III. of *David*, mentioned, 2 *Chron.* 32. 33. Now the Words of this Text run thus in our *Engliſh* Verſion: *And Hezekiah ſlept with his Fathers, and they buried him in the chiefeſt of the Sepulchres of the Sons of David.* Where by *the Sons of David*, Mr. *Maundrel* ſeems to underſtand ſuch as were not Kings of *Iſrael* or *Judah*, but his other Sons properly ſo called, and immediately born of Him. Whereas, I think, thereby are rather to be underſtood *Solomon*, and the ſucceeding Kings of *Judah*, called the *Sons of David* by a Form of Speech frequently made uſe of by the Sacred Writers, who by the Name of *Sons* denote, not only the *immediate Sons* properly ſo called, but alſo *Grand-ſons*, and *all others deſcended* from a Perſon in any ſucceeding Generation. So that when it is ſaid in the forecited Text, that *Hezekiah* was buried in the chiefeſt of the Sepulchres of *the Sons of David*, thereby may be very well meant, that He was buried in the chiefeſt of the Sepulchres of the *Kings deſcended of David*. Whence it will follow, that He was probably buried in the City of *David*. And this Opinion is expreſsly confirmed by the *Syriack*

riack and *Arabick* Interpreters in their Verſion of the ſaid Text. Vol. III.

The Opinion therefore mentioned by *Le Bruyn*, ſeems to be more probable, namely, that here were the Sepulchres of *Manaſſeh*, his Son *Amon*, and his Grandſon *Joſiah*, Kings of *Judah*. For the Scripture tells us, that *Manaſſeh was buried in the Garden of his own Houſe, in the Garden of Uzza*, 2 King. 21. 18. and *ver.* 26. of the ſame Chapter it is ſaid of his Son *Amon*, that *He was buried in his Sepulcher, in the Garden of Uzzah.* By which Expreſſion may be denoted, that theſe two Kings, *Manaſſeh* and *Amon*, were not buried in the uſual Sepulchers of the Kings, ſituated in the City of *David*; but in another Place, where was formerly the Garden of one *Uzzah*; and which perhaps *Manaſſeh* might purchaſe or procure by ſome other Means, and being delighted with the Pleaſantneſs of the ſaid Gardens, might build there an Houſe; which is called (in the forecited 2 *King.* 21. 18.) *his own Houſe*, as it were to diſtinguiſh it from the Royal Palace built and inhabited by his Royal Anceſtors in the City of *David*, or

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on Mount *Sion*. But now that *Joſiah* was alſo buried here, is not expreſsly ſaid in the Sacred Hiſtory. In 2 *King.* 23. 30. it is only ſaid, that He was buried *in his own Sepulcher*; and in 2 *Chron.* 35. 24. it is ſaid, that He was buried *in the Sepulchers of his Fathers*; but it is not added, where thoſe Sepulchres lay, whether in the City of *David*, or in the Garden of *Uzza*. And therefore he might be buried *in the Sepulchres of his Fathers*, and yet be buried *in the Garden of Uzzah*; foraſmuch as his Father *Amon*, and Grandfather *Manaſſeh* are both expreſsly ſaid to have been buried in the ſaid Garden. Since then theſe three Kings are (I think) the only Kings of *Judah*, that were buried at *Jeruſalem*, and are not ſaid to be buried *in the City of David*; and ſince theſe Sepulchers we are ſpeaking of, on the North of *Jeruſalem* at a Miles Diſtance, were not within the City of *David*, and yet ſtill diſcover ſo great an Expence, both of Labour and Treaſure, (as Mr. *Maundrel* obſerves) that they may well be ſuppoſed to have been the Work of Kings; and ſince, Laſtly, nothing hinders, but the Garden of *Uzzah* might

might be in this very Place; on theſe Conſiderations I think it is not improbable, that here were the Sepulchers of *Manaſſeh* and *Amon*, if not alſo of *Joſiah*. By what *Le Bruyn* ſays, it ſeems, that it is further ſuppoſed, that the three Coffins mentioned by *Le Bruyn*, were thoſe, wherein the aforeſaid three Kings were laid. And thus much for the Sepulchers of the Kings at *Jeruſalem*. Vol. III

14. *Of the* Gates *of* Jeruſalem.

The next Thing I ſhall ſpeak of in Relation to old *Jeruſalem*, ſhall be the Gates thereof mentioned in Scripture. They are by ſome reckoned only nine; but more occur in Sacred Hiſtory, at leaſt more Names. For therein we read of the *Sheep-gate*, the *Fiſh-gate*, the *Horſe-gate*, the *Old-gate*, the *Gate of the Valley*, the *Gate of the Fountain*, the *Dung-gate*, the *Water-gate*, the *High-gate*, the *Gate of Ephraim*, &c.

The *Sheep-gate* is ſuppoſed to have been near the Temple, and that thro' it were led the *Sheep*, which were to be ſacrificed, being firſt waſhed at the Pool *Bethesda* near the Gate.

The *Fiſh-gate* is ſuppoſed by ſome to have been on the Weſt-ſide of the City; becauſe the Sea (*viz.* the Mediterranean

Vol. III. diterranean Sea) lay that way. But ſince it is certain, that the Sea of *Galilee* afforded alſo Fiſh, the weſterly Situation of the Mediterranean Sea, is but a very weak Argument for the weſterly Situation of this Gate. Hence others place this Gate on the north Side of old *Jeruſalem*, next after the Gate of *Ephraim*, and the Old-gate proceeding from Weſt to Eaſt. And this Suppoſition ſeems to be founded on *Nehem.* 12. 39. where we find the like Order obſerved.

And it is not to be doubted, but that the *Gate of Ephraim* was on the north Side of the City; becauſe on that Side lay the Tribe of *Ephraim*, to which the chief Road probably lay through this Gate, whence it came to have the Name of the *Gate of Ephraim:* there being ſeveral Inſtances to be found of the like Nature amongſt us, *viz.* of Gates or Streets taking their Names from ſome remarkable Country or City, to which they lead. Whether this Gate be the ſame, as is now a-days called *the Gate of Damaſcus*, as leading to *Damaſcus*, is not certain, but ſeems probable.

Otherwiſe

Otherwiſe the Gate of *Damaſcus* was probably, either the Fiſh-gate already ſpoken of, or elſe the *Old-gate*; with much Probability ſuppoſed to be ſo called, as remaining from the Times of the *Jebuſites*. Vol. III.

As for the *Horſe-gate*, its Situation is altogether uncertain. Some there are that think, that this Gate, and the Sheep-gate, and Fiſh-gate, were ſo called, becauſe they were in manner of three ſeveral Market-places; and at one Gate Sheep, at another Fiſh, and at the third Horſes were ſold.

The *Gate of the Valley*, doubtleſs took its Name from leading into ſome Valley; and 'tis thought that the Valley into which it thus led, was the *Valley of Jehoſhaphat*. And this it muſt be, if the Opinion mentioned by the ingenious Gentleman, and our Country-man Mr. *Sandys*, be well grounded; according to which, the Gate formerly called, the *Gate of the Valley*, or *Valley Gate*, is ſuppoſed to be the ſame with that, which is now a-days called St. *Stephen's Gate*, which is not far from the Golden-gate, or great Gate that leads into that which was formerly the Court of the Temple; namely,

Vol. III. at the North-Eaſt Corner of the Wall that ſurrounds the ſaid Court. Mr. *Sandys* likewiſe ſuppoſes, that this *Gate of St. Stephens* was not only formerly called the *Valley-gate*, but alſo the *Gate of the Flock*; (whereby, I ſuppoſe, he means, what is called by others the *Sheep-gate*;) and conſequently, according to his Opinion, the *Valley-gate* and *the Sheep-gate* were only two different Names for the ſame Gate. Perhaps he might be induced to embrace this Opinion from the Nearneſs of the Pool *Bethesda* to St. *Stephen's* Gate, wherein the Sacrifices (as he obſerves) were waſhed, afore they were delivered to the Prieſts. But ſince the Valley-gate and Sheep-gate are diſtinctly mentioned in the Book of *Nehemiah*, it ſeems more probable, that they were two diſtinct Gates.

The *Dung-gate* mentioned in the Old Teſtament, probably ſtood in the ſame Place, where that ſtands which is now a-days called by the ſame Name; and conſequently, a little above the ſouth-weſt Corner of the Temple-Court Wall. It is ſuppoſed to take this Name from its Uſe, the Dung or Filth

Filth of the Beaſts that were ſacrificed, being carried from the Temple through this Gate. Vol. III.

The *Gate of the Fountain* is thought to have been ſo named from its Nearneſs to the Fountain, either of *Siloam*, or of *Gihon*. The Fountain of *Siloam* is placed by Mr. *Sandys* in his Draught of *Jeruſalem*, ſomewhat ſouth of the Dung-port or Dung-gate. And not far from it he places a Fountain, called now a-days the *Fountain of the Bleſſed Virgin*. And from comparing what is ſaid (*Nehem.* 2. 13, 14.) it appears not improbable, that the *Gate of the Fountain* might be ſomewhere hereabout. If it be rather ſuppoſed, that this Gate ſtood near the Fountain of *Gihon*, then it muſt be in a different Quarter of the City; namely, on the weſt Side, at leaſt near the ſouth-weſt Corner of the City.

The *Water-gate* (as well as ſeveral of the former) did doubtleſs take its Name from its Uſe; it being the Gate, through which probably was brought the Water, that ſerved the City, or at leaſt the Temple. Which latter Opinion ſeems to be ſomewhat favoured by *Nehem.* 3. 26. where it is ſaid, that

the

the Nethinims (i. e. the *Gibeonites*, whoſe Buſineſs among other Things was to draw Water for the Service of the Lord) *dwelt in Ophel* (a Tower, or Part of the Wall ſo called from the ſaid Tower) *unto the Place over againſt the Water-gate toward the Eaſt.*

The *High-gate* is ſuppoſed by ſome Commentators (on 2 *Chron.* 23. 20.) to have been the Principal Gate of the Royal Palace. But from what is ſaid (*Jerem.* 20. 2.) of the High-gate, it appears to have been *by the Houſe of the Lord.* It is in this latter Text ſtiled, *the High gate of Benjamin*; and that, as is thought, from its Situation towards the Land or Tribe of *Benjamin.* Which Opinion is much favoured by *Jerem.* 37. 12, 13. where we read, that as *Jeremiah was going out of Jeruſalem into the Land of Benjamin, when he was in the Gate of Benjamin, a Captain of the Ward was there,* who ſeized him. And thus I have gone through the ſeveral Gates of the City *Jeruſalem* above-mentioned, and which are (if not All, yet) very nigh All, that are mentioned in the Old Teſtament.

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15. *Of the* Hills *or* Mountains, *in or about* Jeruſalem; *and firſt of Mount* Zion *or* Sion.

It remains now to take notice of the Mountains or Hills, in or near *Jeruſalem*, and which occur in the Sacred Hiſtory of the Old Teſtament. And the firſt I ſhall mention is the celebrated Mount *Zion* or *Sion*, whereon ſtood the City of *David*, and therein the Royal Palace; as alſo the Ark of the Lord in the Midſt of the Tabernacle or Tent, that *David* there pitched for it. On this laſt Account it is, that this Hill is frequently ſtiled in the Book of *Pſalms*, the *Holy Hill*, and the like. And by way of Excellency, the ſaid Hill is uſed in Scripture to denote the whole City of *Jeruſalem*, and conſequently *Mount Moriah*, whereon the Temple of *Solomon* was built, and whither the Ark of the Lord was afterwards removed. The Holy *Hill of Sion* was ſituated according to ſome few in the north Part of *Jeruſalem*; but it ſeems a much more probable Opinion, and as ſuch is received by much the greater Part of the Learned, that it is no other Hill than that which is now a-days taken for Mount *Sion*, ſituated on the South of Preſent *Jeruſalem*, as being great Part of it without the Walls thereof; but antiently,

viz.

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viz. from the Reign of *David*, it was the ſouthern and principal Part of *Jeruſalem*.

16. *Of Mount* Moriah.

The Mount or Hill *Moriah*, on which *Solomon* built the Temple, lay in the Eaſtern Part of the City *Jeruſalem*. But then this is to be underſtood probably of *Mount Moriah*, taken in its more proper or reſtrained Senſe. For taken at large, it ſeems to denote all that Tract, whereon the weſtern, if not the northern Part of *Jeruſalem* ſtood; and to be the ſame called by *Joſephus* in *Greek*, *Acra*. For *Moriah* in *Hebrew* is of the ſame Importance with *Acra* in *Greek*, each in its reſpective Language denoting *High*. Whence thoſe Words of God, (when he tryed *Abraham*'s Faith and Obedience, by commanding Him to offer up *Iſaac*) *get thee into the Land of Moriah*, are by the ſeventy Interpreters rendred, *get thee into the High Land*, Gen. 22. 2.

Of *Mount Olivet*, which lies Eaſt of Mount *Moriah*, I have ſpoken already in my Geography of the New Teſtament, *Part I. Chap. 6. Sect. 9.*

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17. *Of the Mount Corruption.*

I paſs on therefore to take notice of the *Mount of Corruption*, as it is ſtiled in our *Engliſh* Bible, 2 *King.* 23. 13. By others it is ſtiled, *the Mountain of Offence.* It took theſe Names from being the Place, where *Solomon built High Places for Aſhtoreth, the Abomination* (or Idol) *of the Zidonians, and for Chemoſh, the Abomination of the Moabites*, &c. For ſuch as follow Idols are ſaid in Scripture to *Corrupt* themſelves thereby, and it is no leſs certain, that they do by the ſame give great *Offence* to God, and for his Sake to All good Men. This Mount of *Corruption* or *Offence* is thought by many of the Learned, to be the ſame with Mount *Olivet*; inſomuch, that in the Margin of ſome of our *Engliſh* Bibles I find it ſo explained. But there are others, that take it to be a different Mount, lying on the South or South-Weſt of *Jeruſalem*, near Mount *Sion*; being ſeparated from this laſt by the Valley, called in Scripture, the *Valley of Hinnom.* Mr. *Sandys* tells us, that this Mount is now a-days called, *the Mountain of ill Counſel*, as being ſaid to be the Place, where the Phariſees

Phariſees took Counſel againſt Jeſus.

18. *Of the Valley of Hinnom.*

The *Valley of Hinnom*, or, as it is ſometimes called, *the Valley of the Son of Hinnom*, is remarkable on Account of the Unhumane and Barbarous, as well as Idolatrous Worſhip here paid to (†) *Molech*; Parents *making their Children to paſs through the Fire*, or *burning them in the Fire*, by way of Sacrifices to the ſaid Idol. To drown the lamentable Shrieks of the Children thus ſacrificed, it was uſual to have Muſical Inſtruments playing the while: Whence the particular Place, where the ſaid Sacrifices were wont to be burnt, was peculiarly called *Tophet*, the Word *Toph* in the *Hebrew* Tongue denoting the ſame as *Tympanum* (probably derived from the former) in the *Greek* or *Latin* Tongue, and ſo anſwering to our *Engliſh* Word *Tymbrel*. And from the aforementioned Burning of Perſons in this Place, hence *Gehinnom*, which is in *Hebrew*, *the Valley of Hinnom*, and by the *Greeks* is moulded into *Gehenna*, is uſed in Scripture

(†) *Compare* 2 King. 23. 10. *and* 2 Chron. 28. 3.

to

to denote *Hell*, or *Hell-Fire*. This Valley is but ſtreight or narrow, as Mr. *Sandys* informs us, and upon the ſouth Side of it, near where it meets with the Valley of *Jehoſaphat*, is ſhewn the Spot of Ground, formerly called the *Potters-Field*, but afterwards *Aceldama*, or *the Field of Blood*. Vol. III.

19. *Of the* Valley of Jehoſhaphat.

As *Gehenna*, or the *Valley of Hinnom* was, for the Reaſon above-mentioned, uſed to denote *Hell*; ſo the *Valley of Jehoſhaphat* is thought by ſome to be the Place, where the future Judgment ſhall be; this Opinion being founded on what is ſaid in the Prophecy of *Joel*, Chap. 3. ver. 2, 12. where God ſpeaks thus: *I will alſo gather all Nations, and will bring them down into the Valley of Jehoſhaphat, and will plead with them for my People*, &c.——*Let the Heathen be wakened, and come up to the Valley of Jehoſaphat; for there will I ſit to Judge all the Heathen round about.* If *Jehoſhaphat* be taken as a proper Name, it is ſcarcely to be doubted, but that it was ſo named from the King of *Judah* of that Name. But then it will be difficult to aſſign any good Reaſon, why it was ſo named from the ſaid King, if according to the

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the common Opinion it be, the Valley lying on the Eaſt of *Jeruſalem*, between it and Mount *Olivet*, and thro' which the Brook *Kidron* or *Cedron* runs, whence it is otherwiſe called *the Valley of Cedron*. Hence others ſuppoſe by the *Valley of Jehoſhaphat* to be denoted in the forecited Prophecy, the Place where *Jehoſhaphat* had that moſt ſignal Victory recorded, 2 *Chron.* 20; which they ſuppoſe to make but one continued Valley with that between *Jeruſalem* and Mount *Olivet*, the Channel of the *Cedron* being continued from the one to the other. And hence 'tis further ſuppoſed, that by what is ſaid in the forementioned Prophecy, is to be underſtood an Alluſion to the great Overthrow given by *Jehoſhaphat* to his Enemies; that God would in like manner overthrow the Enemies of his Church in his appointed Time. *Laſtly*, Others take the Word *Jehoſhaphat* to be not a proper Name, but Appellative, and ſo to denote the *Judgment of God*, or *the great Judgment*. And in this Senſe it is left wholly uncertain, what Valley is there peculiarly ſpoken of.

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20. *Of the Mount or Fountain* Gihon.

I have reſerved the Mention of *Gihon* to this laſt Place, becauſe it is not agreed whether it be a Mountain or a Fountain. That it ſhould be a Fountain, and Head of a Stream, ſome are induced to think, becauſe they find the ſame Name given to one of the Rivers of Paradiſe; and alſo Mention made of *the upper Water-Courſe of Gihon*, which *Hezekiah ſtopt, and brought ſtraight down to the weſt Side of the City of David*, 2 Chron. 32. 30. Others think, that it was the Name, not only of a Fountain, but alſo of an adjoyning Mountain or Hill. And from what is afore ſaid of it in the Text juſt now cited, its Situation is generally aſſigned to be near Mount *Sion*, and on the weſt Side thereof. 'Twas at this *Gihon*, that *Solomon* by the ſpecial Order of *David*, was anointed King over *Iſrael*, as we read 1 *King*. 1. 33. And this is thought to carry in it ſome Inducement to ſuppoſe, that *Gihon* was a Fountain; *David* making choice of this Fountain for anointing *Solomon*, in oppoſition to his other Son *Adonijah*, who was at the ſame Time ſetting up for King, near *Enrogel*; i. e. *the Well*, or *Fountain of Rogel*, on another

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Side of *Jeruſalem*, of which more, *Sect.* 36. And thus much for old *Jeruſalem*. Proceed we now with the Series of the Sacred Hiſtory.

21. *Of the* Valley of the Rephaim, *or* of the Giants.

The firſt War *David* had, after he was made King over all *Iſrael*, and had fixed his Royal Seat at *Jeruſalem*, was with the *Philiſtines*, who came and ſpread themſelves in the *Valley of Rephaim*, Chap. 5. ver. 18. It is evident from *Joſh.* 15. 8. that this Valley (there rendred *the Valley of Giants*) lies near to *Jeruſalem*, and in the Confines of the two Tribes of *Judah* and *Benjamin*. The Road from *Jeruſalem* to *Bethlehem* (as Mr. *Maundrel* informs us) lies through this Valley, famous for being the Theater of ſeveral Victories obtained here by *David* over the *Philiſtines*. Whence ſome will have it to be called *the Valley of the Rephaim* or *Giants*, as being the Place where the *Rephaim*, or Men of *Gigantick* Stature and Strength among the *Philiſtines*, were ſubdued by *David* or his Worthies. It might perhaps take this Name, from ſome of the *Rephaim*, living in theſe Parts in the more early Times after the Flood; this Opinion receiving ſome Countenance from the

Rephaim

Rephaim being mentioned among the *Hittites*, *Perizzites*, *Amorites*, &c. *Gen.* 15. 20, 21. as I above obſerved in *Vol. I. Chap.* 7. *Sect.* 52. Vol. III.

22. *Of* Baal-perazim.

As for *Baal perazim* mentioned, *Ch.* 5. *ver.* 20. it is evident from the Circumſtances of the Sacred Hiſtory, that it lay either in this Valley of *Rephaim*, or near it; and it ſeems to be the ſame that is called *Mount Perazim*, Iſai. 28. 21.

23. *Of* Metheg-ammah.

David having given the *Philiſtines* ſeveral Defeats, is ſaid (*Chap.* 8. *ver.* 1.) to have ſubdued them, and to have took *Metheg-ammah* out of their Hands. This Name *Metheg-ammah* is variouſly underſtood by Expoſitors; ſome taking it for an Appellative, others for a proper Name. 'Tis evident, that the Writer of the Book of *Chronicles* underſtood thereby *Gath and her Towns.* For whereas it is ſaid, 2 *Sam.* 8. 1. *And after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them; and David took Metheg-ammah out of the Hand of the Philiſtines*; in the other Place, *viz.* 1 Chron. 18. 1. it is related thus: *Now after this it came to paſs, that David ſmote the Philiſtines, and ſubdued*

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them; and took Gath and her Towns out of the Hand of the Philiſtines.

24. *Of the* Valley of Salt.

After this we have an Account in the remaining Part of the 8th Chapter, how *David* extended his Dominion as far as to the River *Euphrates*, ſubduing the *Syrians* of *Zobah* and *Damaſcus*; and how the King of *Hamath* ſent his Son to congratulate him upon his Victory over the King of *Zobah*; and how he dedicated to God the Silver and Gold, which he had taken from the *Syrians*, and *Moabites*, and *Ammonites*, and *Philiſtines*, and *Amalekites*; and how he ſubdued *Edom*, making a great Slaughter of the *Edomites*. Of all theſe People and Countries we have ſpoken already, and ſhall ſpeak again of *Zobah* and *Hamath* in the enſuing Paragraphs, *viz.* 27, 28. What is here more particularly to be remarked, is concerning *the Valley of Salt*, mentioned *ver.* 13. of this 8th Chapter. As to its Situation, it appears from 2 *King.* 14. 7. that it lay near the Land of *Edom*, and therefore in all probability near the Salt-Sea alſo, the Parts adjacent to the ſaid Sea abounding with Salt. As to the People, who were ſmitten or overcome

come in this Valley, they are ſaid 2 *Sam.* 8. 13. to be the *Syrians*; but in 1 *Chron.* 18. 12. they are ſaid to be the *Edomites*. And 'tis not to be queſtioned, but this laſt is the trueſt Reading, not only on Account of the Situation of the Valley of Salt near to the *Edomites*, and at a great Diſtance from the *Syrians*, according to the Acceptation of the Word in thoſe Days; but alſo, becauſe both the *Greek*, and *Syriack*, and *Arabick* Interpreters did evidently read it *Edom*, not *Aram*, as it now ſtands in the *Hebrew* Bibles in this Place of *Samuel*. And the Error in the preſent *Hebrew* Text, clearly aroſe from the Similitude of the *Hebrew* Words ארם and ארם, two of the Conſonants in the *Hebrew* Words, which we render *Edom* and *Aram* being exactly the ſame; and the other, *viz.* the *Hebrew* D and R being very much alike, as ד and ר; and ſo eaſily to be miſtaken the one for the other. Vol. III.

David being eſtabliſhed in his Kingdom, enquires (*Chap.* 9.) whether there was not any left of the Houſe of *Saul*, that He might ſhew him Kindneſs for *Jonathan*'s Sake. And hearing 25. *of* Lodebar.

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of *Mephiboſheth* a Son of *Jonathan*'s, he ſends for him from *Lodebar*, which was a Place ſituated on the Eaſt of *Jordan*, and probably in the half Tribe of *Manaſſeh* on that Side the River *Jordan*; at leaſt it was not far from *Mahanaim*, as may be gathered from *Chap.* 17. 27. where we read, that *Machir the Son of Ammiel of Lodebar* (and the ſame with whom *Mephiboſheth* lived, before that *David* ſent for him) *brought Beds* and other Neceſſaries to *David*, when He was come to *Mahanaim.*

Of the Kingdoms adjoyning to the North and North-Eaſt of the Land of Iſrael.

26. The *Ammonites* having baſely abuſed the Servants of *David*, hereupon enſued a War. In order to which, the *Ammonites* ſent and hired the *Syrians* of *Beth-rehob*, and the *Syrians* of *Zobah*, twenty thouſand Footmen; and of the King of *Maacah* a thouſand Men; and of *Iſh-tob* twelve thouſand Men: Which were all put to Flight by the Soldiers of *David.* I have in the former Volumes ſpoken ſomething of *Iſh-tob*, and alſo of *Hamath*, and in this ſame Volume of *Zobah*; but it may not be unuſeful however to take Notice here together of the reſpective Situation of theſe ſeveral Kingdoms,

as

as alſo of the Kingdoms of *Rehob*, and *Maacah* mentioned in this 10th Chapter, and of the Kingdom of *Geſhur* mentioned in the 13th Chapter of this Second Book of *Samuel*: Foraſmuch as all theſe were neighbouring Kingdoms bordering on the Land of *Iſrael*, to the North and North-Eaſt. Vol. III.

27. *Of the Kingdom of* Rehob *or* Beth-rehob.

I ſhall begin with the Kingdom of *Rehob*, or as it is otherwiſe called *Beth-rehob*. For as we are told, 2 *Sam.* 10. 6. that *the Children of Ammon ſent and hired the Syrians of Beth-rehob*; ſo *ver.* 8. of the ſame Chapter we read, that *the Syrians of Rehob* (&c.) *were by themſelves in the Field*. So that it is not to be doubted, but that *Rehob* and *Beth rehob* were one and the ſame Country or Kingdom, ſo named from its Principal City *Rehob*. For (*Joſh.* 19. 28.) we find a City of this Name allotted to the Tribe of *Aſher*; and (*Judg.* 1. 31.) we read, that the ſaid *Rehob* was one of the Cities, out of which *Aſher* did not drive out its Inhabitants. Whence, as it may be rationally inferred, that it was a great and ſtrong City; ſo it may be inferred alſo, that it lay in the north Part of the Land of *Iſrael*; for-

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aſmuch as *Aſher* was one of the northern Tribes of *Iſrael*. And ſince it is further certain from the Scripture, that of the two moſt northern Tribes on the Weſt of *Jordan*, *Aſher* was that ſituated on the Mediterranean Sea; and ſince we are alſo informed (*Judg.* 18. 28) that *Laiſh was in the Valley by Beth-rehob*; and this *Laiſh* was certainly the ſame afterwards called *Dan* in the Old Teſtament, and *Cæſarea Philippi* in the New Teſtament: From all theſe Circumſtances laid together, we are enabled to make more than a Conjecture, as to the Situation of the City and Kingdom of *Rehob*; namely, that it was ſituated in the north Part of the Tribe of *Aſher*, on the Weſt of *Laiſh*, or the City *Dan*. And this Situation is ſtill more confirmed by what is ſaid of *Rehob*, (Num. 13. 21.) that the Spies *went up and ſearched the Land* of *Canaan*, *from the Wilderneſs of Zin unto Rehob*; whereby is denoted the Length of *Canaan*, *from the Wilderneſs of Zin* Southwards, to *Rehob* Northwards.

28. *Of the Kingdom of* Hamath.

Of the above-mentioned Kingdoms, that, which I ſhall here ſpeak of next, is the Kingdom of *Hamath*, as probably

bly adjoyning to the Kingdom of *Rehob* Northwards. Which Opinion is, I think, put out of doubt by the Text laſt cited, which in the whole runs thus: *So they* (i. e. the Spies) *went up, and ſearched the Land, from the Wilderneſs of Zin unto Rehob, as Men come to Hamath.* By which laſt Clauſe it ſeems plainly denoted, that *Rehob* was that Part of *Canaan*, as joyned on next to the Country or Kingdom of *Hamath.* And this Expreſſion in the ſaid Clauſe, *as Men come to Hamath*, is of the ſame Importance with that other Expreſſion ſo frequently uſed in the Sacred Writings, *unto the Entrance of Hamath*, or *unto the Entring into Hamath*, or *Entring in of Hamath.* The plain Meaning of which ſeems to be no other, than *unto the Border of Hamath*, or where one began to *enter* into the Kingdom of *Hamath*, as one travelled out of *Caanan*. I have (*c*) formerly obſerved, that it is moſt probably thought, that the City *Hamath* was the ſame called by the *Greeks*, *Epiphania*; the Situation of which agrees Vol. III

(*c*) *Vol. I. Chap. 6. Sect.* 18.

very

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very well to what we have here ſaid. So that the Kingdom of *Hamath* probably extended it ſelf from the Land of *Canaan*, or more particularly from the Kingdom of *Rehob* Southwards, to the City *Epiphania* Northwards; (but how much higher is uncertain) and from the Coaſt of the Mediterranean Sea Weſtward, to the Kingdom of *Damaſcus* (or *Syria* more properly ſo called) Eaſtward; as may be inferred from *Ezek.* 47. 17—20. This Kingdom is frequently denoted in Scripture by the *Land of Hamath*, and herein lay *Riblah*, 2 King. 23. 33. And as the Extent of the Land of *Iſrael* is frequently denoted by this Expreſſion, *from Dan unto Beerſheba*, and *Num.* 13. 21. *from the Wilderneſs of Zin unto Rehob*; ſo 1 *King.* 8. 65. it is denoted by this Expreſſion, *from the Entring in of Hamath, unto the River of Egypt*; and in like manner, 2 *King.* 14. 25. by this, *from the Entring in of Hamath, unto the Sea of the Plain.*

29. *Of the Kingdom of* Zobah.

To the Eaſt or South-Eaſt of *Hamath*, did adjoyn the Kingdom of *Zobah.* For it is plain from Scripture, that it lay between the Land of *Iſrael*, and the River *Euphrates*, as has been afore

afore obſerved in this Chapter. What more is to be added here, is this, that though we have very early Mention made of *Damaſcus* in the Scripture-Hiſtory, even in the Hiſtory of *Abraham*; yet we do not read of a *King of Damaſcus*, till the Days of *Solomon*. In 2 *Sam.* 8. 5, 6. we read, that *the Syrians of Damaſcus came to ſuccour Hadadezer King of Zobah*, and that *David put Garriſons in Syria of Damaſcus*. And 1 *King.* 11. 23, 24. we read, that *God ſtirred him* (i. e. *Solomon*) *up an Adverſary, Rezon the Son of Eliadah, who fled from his Lord Hadadezer King of Zobah. And he gathered Men unto him, and became Captain over a Band, when David ſlew them of Zobah; and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.* From theſe Circumſtances it ſeems probable, that *Damaſcus* then had no King of its own, and was not only tributary to *Hadadezer* (or *Hadarezer*) King of *Zobah*, but was more immediately under his Government. However this was, certain it is from 2 *Sam.* 10. 19. that *Hadarezer* was at that Time the moſt powerful Prince of thoſe Parts, as having Vol. III.

ſeveral

Vol. III. ſeveral neighbouring Kings *Servants* or Tributaries to Him; and that (as it ſeems probable from *ver.* 16.) even on the eaſt Side of the *Euphrates*. Whence it is not to be doubted, but that the *Syrians* of *Damaſcus* were alſo his Tributaries, if not his more immediate Subjects. 'Tis alſo evident from 2 *Sam.* 8. 9, 10. that this King of *Zobah* would have ſubjected to him the King of *Hamath* alſo. For the Text expreſsly ſaith, that *Hadadezer had Wars with Toi*, who was *King of Hamath*; and that *Toi ſent Joram his Son unto King David, to ſalute* (or congratulate) *him, becauſe he had fought againſt Hadadezer, and ſmitten him.* Nay, that *Hadadezer* did get away from *Toi* ſome Part of his Country, ſeems probable from 2 *Chron.* 8. 3, 4. where we read, that *Solomon went to Hamath-Zobah, and prevailed againſt it, and built Tadmor in the Wilderneſs, and all the ſtore Cities which he built in Hamath.* Where *Hamath-Zobah* was probably ſo called, as being a Part of the Kingdom of *Hamath*, ſeized on by the King of *Zobah*; which is confirmed by what follows concerning *Solomon*'s Building ſtore Cities

Cities in *Hamath*; namely, that Part of it aforementioned, which the King of *Zobah* had formerly got by Conqueſt, and which likewiſe now appertained to the Kings of *Iſrael* by Conqueſt. From what has been ſaid, it plainly appears, that the King of *Zobah* was the moſt potent Prince of thoſe Parts in thoſe Days, and that the *Syrians* of *Damaſcus* were either his Subjects or Tributaries. Upon *Hadarezer's* laſt Defeat, recorded 2 *Sam.* 10. 19. we read, that when *All the Kings that ſerved Hadarezer, ſaw they were ſmitten before Iſrael, they made Peace with Iſrael, and ſerved them*; and we read before *Chap.* 8. *ver.* 6. that *David put Garriſons in Syria of Damaſcus.* When therefore we read 1 *King.* 11. 23. that *Rezon who fled from Hadadezer King of Zobah, gathered Men unto him, and became Captain over a Band, when David ſlew them of Zobah; and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus:* The Beginning of this new Kingdom muſt be referred to the latter End of *Solomon's* Reign. And hence the Kingdom of *Damaſcus* may be looked upon to have aroſe out of the Kingdom of *Zobah*, Vol. III.

or

or to be no other than one and the ſame Kingdom, which formerly had *Zobah*, and afterwards *Damaſcus* for its Capital City, or the Seat of its King.

30. *Of the Land of* Iſhtob.

To the South of the Kingdom of *Zobah*, ſeems to have been ſituated *the Land of Iſhtob*, adjoyning to Mount *Gilead* on the Eaſt, and ſo bordering on the Land of the *Ammonites* to the North. This is probably the ſame Country, that is called barely *Tob* in the Hiſtory of *Jephthah*; it being very uſual for the *Hebrews* to denote the ſame Place, ſometimes by a ſimple Name, ſometimes by a Compound; as *Rehob* and *Beth-rehob* has been plainly ſhewn above, to denote one and the ſame Country or Kingdom. Whether there was any City of the Name *Tob* or *Iſh-tob*, does not appear from the Sacred Hiſtory.

31. *Of the Kingdoms of* Geſhur *and* Maachah.

As it is but highly probable, that *Tob* lay without the Borders of the Land of *Iſrael*, inaſmuch as it is no where ſaid in Scripture to be given to the *Iſraelites*; ſo, foraſmuch as we read (*Joſh.* 13. 11—13.) that the *Borders of the Geſhurites and Maacathites* were given by *Moſes* to the *Iſraelites*, that ſeated

ſeated themſelves on the Eaſt of *Jordan*; and that, *nevertheleſs, the Children of Iſrael expelled not the Geſhurites, nor the Maacathites: but the Geſhurites and Maacathites dwell among the Iſraelites unto this Day:* Hence it is evident, that the Cities *Geſhur* and *Maacah*, the two Capitals of two ſmall Kingdoms, lay within the Borders of the Land of *Iſrael*; and conſequently on the ſouth Side of Mount *Libanus*; and ſo on the South of the Kingdom of *Zobah*, and on the Weſt or North-Weſt of the Land of *Tob*. That *Geſhur* and *Maachah* were the Capitals of two Kingdoms, is evident from our having expreſs Mention made of the *King of Geſhur*, (2 Sam. 3. 3.) and of the *King of Maachah*, 2 Sam. 10. 6. How theſe two Cities or Kingdoms lay in reſpect one to another, is not to be certainly determined; but 'tis certain, they both lay in the north Part of the half Tribe of *Manaſſeh* on the Eaſt of *Jordan*. Vol. III.

32. *The* Syrians *of* Rehob, Zobah, Geſhur, *and* Maacah, *how ſo called.*

It remains only to obſerve, that from what has been ſaid, it appears, that *Zobah* and *Damaſcus* lay without the Borders of the Land of *Canaan*, and within the Borders of *Aram* or *Syria*,

Vol. III. *Syria*, and therefore, that there is no Difficulty as to the Inhabitants being called *Syrians of Zobah*, and *Syrians of Damaſcus*. But now it ſeems certain, that *Rehob* or *Beth-rehob* lay within the Land of *Canaan*; and therefore it may be asked, why the Inhabitants thereof were called *Syrians* (and not rather *Canaanites*) *of Rehob* or *Beth-rehob*. And the moſt probable Reaſon ſeems to be, either that the Deſcendants of *Aram* or *Syrians* did in proceſs of Time diſpoſſeſs the *Canaanites*, who were the original Poſſeſſors of this Tract; or elſe, that the then Inhabitants, though they were *Canaanites*, yet were in Confederacy with the *Syrians*, or Tributaries to them, and ſo eſteemed by the *Iſraelites* as *Syrians*. It ſeems evident from Scripture, that the River *Jordan* was the eaſtern Boundary of the Land of *Canaan*; and it is very probable, that the Tract lying on the North-Eaſt thereof, was originally planted after the Flood by the Deſcendants of *Aram*; and therefore the People of *Maachah* are properly ſtiled *Syrians of Maachah*; and alſo *Geſhur* may properly enough be ſaid by

by *Abſalom* to be *in Syria*, 2 Sam. 15. 8. Vol. III.

33. *of* Helam.

To return now to the Series of the Sacred Hiſtory. The King of the *Ammonites* (as hath before been ſaid) having put an Affront of the higheſt Nature on the Servants of *David*, and a War thereupon enſuing, the *Ammonites*, with the *Syrians* their Confederates, were vanquiſhed by the *Iſraelites*. Notwithſtanding which, *Hadadezer* King of *Zobah*, and chief of the Confederates, was reſolved to try a ſecond Battle. And the two Armies met and engaged at a Place called *Helam*, on the Eaſt of *Jordan*, (2 *Sam.* 10. 16, 17.) in which Engagement the *Syrians* received ſo great an Overthrow, that the Text (*ver.* 19.) tells us, *the Syrians feared to help the Children of Ammon any more.* This *Helam* is probably thought to be the ſame with *Alamtha*, mentioned by *Ptolemy* in the Region of *Trachonitis*.

34. Abſalom *goes to* Geſhur.

After this, *Rabbah*, the Capital City of the *Ammonites* was taken by *David*, in the Siege whereof *Uriah* was Slain. Which being brought about by the Direction of *David*, in order

Vol. III. to conceal the better his wicked Practices with *Uriah*'s Wife, it pleaſed God to afflict *David*, notwithſtanding his Repentance, with ſeveral and great temporal Afflictions through the remaining Part of his Life. Hence we read *Chap.* 19. of his Son *Ammon* being killed by another of his Sons, *Abſalom*, for forcing his Siſter *Tamar*; and that afterwards *Abſalom* fled, and went to *Talmai* the King of *Geſhur*, his Grand-father. For 2 *Sam.* 3. 3. we are told, that *Abſalom* was the Son of *David* by *Maacah*, *the Daughter of Talmai King of Geſhur*. This Kingdom we have juſt now ſpoken of in this Chapter; and of *Rabbah*, the Capital City of the *Ammonites*, I have largely ſpoken, *Vol. II. Chap.* 3. *Sect.* 12.

35. *of* Tekoah. After ſome Years *Abſalom* is brought again into the Preſence of his Father King *David*, by the means of *Joab*; who to compaſs this End, employs a Woman of *Tekoah*, of note for her Wiſdom or Cunning. This *Tekoah* is ſituated to the South of *Bethlehem*, about nine Miles Diſtant, as Mr. *Maundrel* tells us, who had a Sight of it from *Bethlehem*. It was one of the Cities,

Cities, fortified by *Rehoboam* upon the Revolt of the ten Tribes. It gave Name to an adjoyning Wilderneſs, famous for a ſignal Overthrow there given to the *Ammonites*, *Moabites*, and *Edomites*, in the Reign of *Jehoſhaphat*, 2 Chron. 20. 20. The City it ſelf is remarkable, for being the native Place of the Prophet *Amos*, Am. 1. 1. Vol. III.

36. *Of* Enrogel.

Abſalom had not been long received into Favour, but He forms a great Conſpiracy againſt his Father; inſomuch, that *David* was forced to quit *Jeruſalem*, and to withdraw unto the eaſt Side of *Jordan*, to *Mahanaim*, probably a Place of great Strength. In the Hiſtory hereof, we have Mention made *Chap.* 17. *ver.* 17. of *Enrogel*, which was a Place not far from *Jeruſalem*, on the Eaſt or North-Eaſt Side of it, lying in the Confines of the two Tribes of *Judah* and *Benjamin*, as appears from *Joſh.* 15. 7. & 18, 16.

37. *Of the* Wood of Ephraim.

The Battle between the Armies of *David* and *Abſalom*, was fought *in the Wood of Ephraim*, Chap. 18. ver. 6. Which is undoubtedly to be underſtood, not of any Wood lying in the

Vol. III. Tribe of *Ephraim*, on the Weſt of *Jordan* (for *Abſalom* as well as *David* were paſſed over *Jordan*, Chap. 17. 24.) but of ſome Wood lying on the eaſt Side of *Jordan*, and ſo named on ſome other Account, perhaps as lying over againſt the Tribe of *Ephraim*.

38. *Of* Rogelim. As for *Rogelim*, the Dwelling-place of *Barzillai*, famous for his Loyalty and Affection to *David*, it is no where elſe mentioned, and therefore it is uncertain, in which of the Tribes on the Eaſt of *Jordan* it was ſituated. But certain it is, that it lay near Mount *Gilead*, and ſo either in the half Tribe of *Manaſſeh*, or elſe in the Tribe of *Gad*; becauſe *Barzillai* is expreſsly ſtiled a *Gileadite*, Chap. 17. ver. 27.

39. *Of* Abelbethmaachah. After this *Sheba*, a Man of Mount *Ephraim*, made a Party againſt King *David*, and betakes himſelf to *Abelbethmaachah*; where he is beheaded by the Inhabitants. This City is placed by *Jerom*, in the Way from *Eleutheropolis* to *Jeruſalem*, and ſo in the Tribe of *Judah*. But as this ſeems not agreeable to the Circumſtances of this Tranſaction; ſo it appears much more probable,

probable, that it was ſituated in the north Part of the Land of *Iſrael*, in the Tribe of *Nephtali*. For there we find a City of this Name ſituated, and taken with ſeveral others, firſt by *Benhadad* King of *Syria*, 1 King. 15. 20. and afterwards by the King of *Aſſyria*, 2 King. 15. 29. Vol. III.

40. *Of* Gob.

In *Chap.* 21. *ver.* 18, 19. we read of two Battles between the *Iſraelites* and *Philiſtines* at *Gob*. Now this Place being no where elſe mentioned, no Certainty can be had as to its Situation, but what may be inferred from the parallel Place, 1 *Chron.* 20. 4. where theſe Battles are ſaid to be fought at *Gezer*, of which we have already ſpoke, *Vol. II. Chap.* 4. *Sect.* 20. So that either *Gob* and *Gezer* were the ſame Place, or elſe (which ſeems more likely) were neighbouring Places, and ſo the Battles fought between them, or near them, might be indifferently termed, Battles at *Gob* or *Gezer*; as now a-days the ſame famous late Fight in *Germany*, is promiſcuouſly ſtiled, *Bleinhem Fight*, or *Hochſted Fight*.

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This ſecond Book of *Samuel* concludes, with an Account of *David*'s giving Command to *Joab* and others, to take the Number of the *Iſraelites*. In order whereto, the Officers employed therein *paſſed over Jordan, and pitched in Aroer, on the right Side of the City, that lies in the Midſt of the River of Gad, and toward Jazer. Then they came to Gilead, and to the Land of Tahtim-hodſhi; and they came to Danjaan, and about to Zidon, and to the Strong-hold of Tyre, and to all the Cities of the Hivites, and the Canaanites; and they went out to the South of Judah, even to Beerſheba*, Chap. 24. 5—7.

41. Joab *ſent to* number *the* Iſraelites.

42. *Of* Aroer, *and the* City in the midſt of the River.

The City of *Aroer*, we learn (*a*) from ſeveral Texts, was ſituated *on the Bank of the River Arnon*; and (*Joſh.* 13. 25.) it is ſaid to be *before Rabbah*, (whereby is meant either *Rabbah* the chief City of the *Ammonites*, or as ſome think *Ar* the chief City of the *Moabites*,) and it appertained to the Tribe of *Gad*, Num. 32. 34. In Conjunction with this City

(*a*) Deut. 2. 36. *and* 3. 12. *and* 4. 48. *and* Joſ. 12. 2. *and* 13. 9, 26. *and* 2 King. 10. 33.

Aroer,

Aroer, there is ſeveral Times Mention made of a City, which is (*Deut.* 2. 36.) ſaid to be *the City that is in the River*; and (*Joſh.* 13. 9, 16.) *the City that is in the Midſt of the River*. Now Commentators are very much divided as to the Import of thoſe Expreſſions; but I ſhall take notice of no other Difference in their Opinions, than that ſome think, *the City* ſaid to be *in the River*, was a diſtinct City from *Aroer*; ſome think, that they are one and the ſame, which conſiſted of two Parts, one lying on the Bank of the River *Arnon*, and the other lying *in the River*, or *in the Midſt of the River*; that is, on a Spot of Ground ſurrounded by the River, or on a little Iſland made by the *Arnon*. And this laſt Opinion ſeems to be countenanced, not only from this *City in the River* being thus mentioned with *Aroer*, but alſo from the very Name of *Aroer*. For the *Hebrew* Word ערער *Aroer*, ſeems to be compounded of the Word עיר *Ir* (which denotes a *City*) doubled; and ſo to Import, that *Aroer* was *a double City*, or as it were two Cities joyned together. Nor is there any Thing

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Thing I know of in the *Hebrew* Text, which does diſcountenance this Opinion, though it is diſcountenanced in our Tranſlation. What is ſaid of it in the Place of the Book of *Samuel* we are ſpeaking of, ſeems rather, I think, to favour it. For when we hear read, that *they pitched in Aroer, on the right Side of the City, that lies in the Midſt of the River of Gad*, the laſt Clauſe ſeems to be added only *Exegetically*, or more fully to explain on which Side or Part of *Aroer* they pitched; and ſo to import thus much, that *they pitched in Aroer*, namely, *on the right Side of* that Part of *the City, that lies in the Midſt of the River of Gad.*

43. *Of the* River of Gad.

Whence by the way it appears, that the *River of Gad* here mentioned, was probably no other than the River *Arnon*; ſo called, as riſing in the eaſtern Borders of *Gad*, and running along the ſame for a conſiderable Way, till it came to the ſouth Border of the Tribe of *Reuben.*

44. *Of* Jazer, *and* the Sea of Jazer.

From *Aroer*, the Officers that were ſent to take the Number of the *Iſraelites*, went *to Jazer*; for ſo the Words in

in the *Hebrew* Text imports rather than *towards Jazer*. This was a conſiderable City lying alſo in the Tribe of *Gad*, and probably *towards*, if not *on* the eaſt Border of it, *Joſh.* 13. 25. It lay North of *Aroer*, and ſo in the Way from the ſouth Part of *Peræa* (or the Country beyond *Jordan*) to the north Part thereof; which was the way that the Officers took their Rout. *Euſebius* and *Jerom* tell us, it lay ten Miles Weſt of *Philadelphia*, and fifteen Miles from *Heſhbon*, and at the Head of a large River, which running from it, fell into the River *Jordan*. And ſince we have Mention made of *the Sea of Jazer*, (Jer. 48. 32.) hence it is very probably conjectured, that *Jazer* was ſituated near a Lake, lying not far from the Bottom of the Hills on the Eaſt of the Tribe of *Gad*; which *Lake* was denoted by the Name of the *Sea of Jazer*; (as the *Lake of Genneſareth*, was otherwiſe called the *Sea of Galilee*;) and that the River mentioned by *Euſebius* and *Jerom*, iſſued out of this Lake, and ran into the River *Jordan*.

From

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45. *Of the* Land of Tahtim-hodſhi.

From *Jazer* the Officers continued their Courſe ſtill Northwards to *Gilead*, (which was the north-eaſt Part of the Land of *Iſrael*, as has been afore obſerved,) and ſo to the Land of *Tahtim-hodſhi*. Which Words in the *Hebrew* Tongue do import (as is obſerved in the Margin of our Bible) *the Netherlands newly inhabited*; and therefore by this Name may probably be denoted the Low Country, lying about the Lake *Semechonites*, which Lake lay North of the Lake of *Genneſareth*, between it and the Head of *Jordan*, and had a great deal of marſhy Ground about it. Now this marſhy Tract might probably be improved by draining, and ſo rendred more fit for receiving both Men and Cattle, and therefore might be of late Years better inhabited, and ſo come to have the Name of *Tahtim-hodſhi* given to it.

46. *Of* Dan-jaan.

What is ſaid in the foregoing Paragraph concerning the Situation of the *Land of Tahtim-hodſhi*, ſeems to me to receive ſome Countenance from the Mention of *Dan-jaan* next to it, in the Courſe of the Officer's Journey. For this

this is agreed upon by Commentators, to be no other, than that which is moſt frequently denoted by the ſimple Name of *Dan*, lying at the Head of the *Jordan*, and thought to be here called *Dan-jaan* from its Neighbourhood to the *Woods* of *Libanus*. Vol. III.

From *Dan-jaan*, the Officers came to *Zidon*, and ſo to *Tyre*, and thence continuing Southwards to *Beerſheba*, frequently mentioned as the moſt ſouthern Extremity of the Land of *Iſrael*, as *Dan* is for the moſt Northern. So that from hence we plainly learn the Courſe, that the Officers took. They ſet out from *Jeruſalem*, firſt to the ſouth Parts of the Country beyond *Jordan*; thence they proceeded to *Gilead*, or the north-eaſt Parts of the ſaid Country; then they went all along the north Parts of the Land of *Iſrael*, from *Gilead*, by *Dan*, and ſo to *Zidon*, the north-weſt City of the Land of *Canaan*; then turning Southwards, they came to *Beerſheba*; and thence *to Jeruſalem*, *at the End of nine Months* and twenty Days. And the Number of the People given up to the King, was, *eight hundred thouſand Men that*

47. *The Courſe of the Journey taken by the Officers ſent to number the People.*

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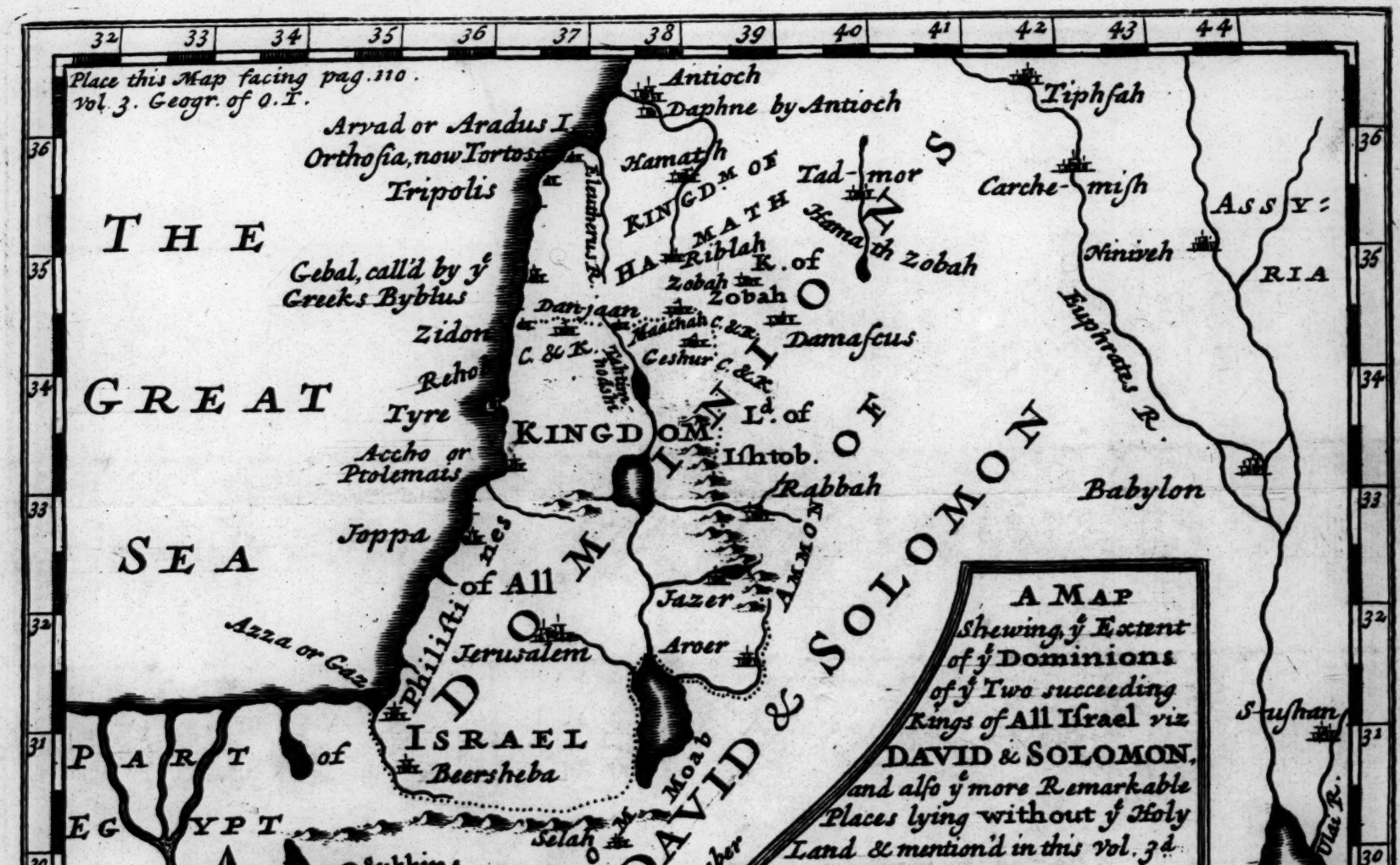
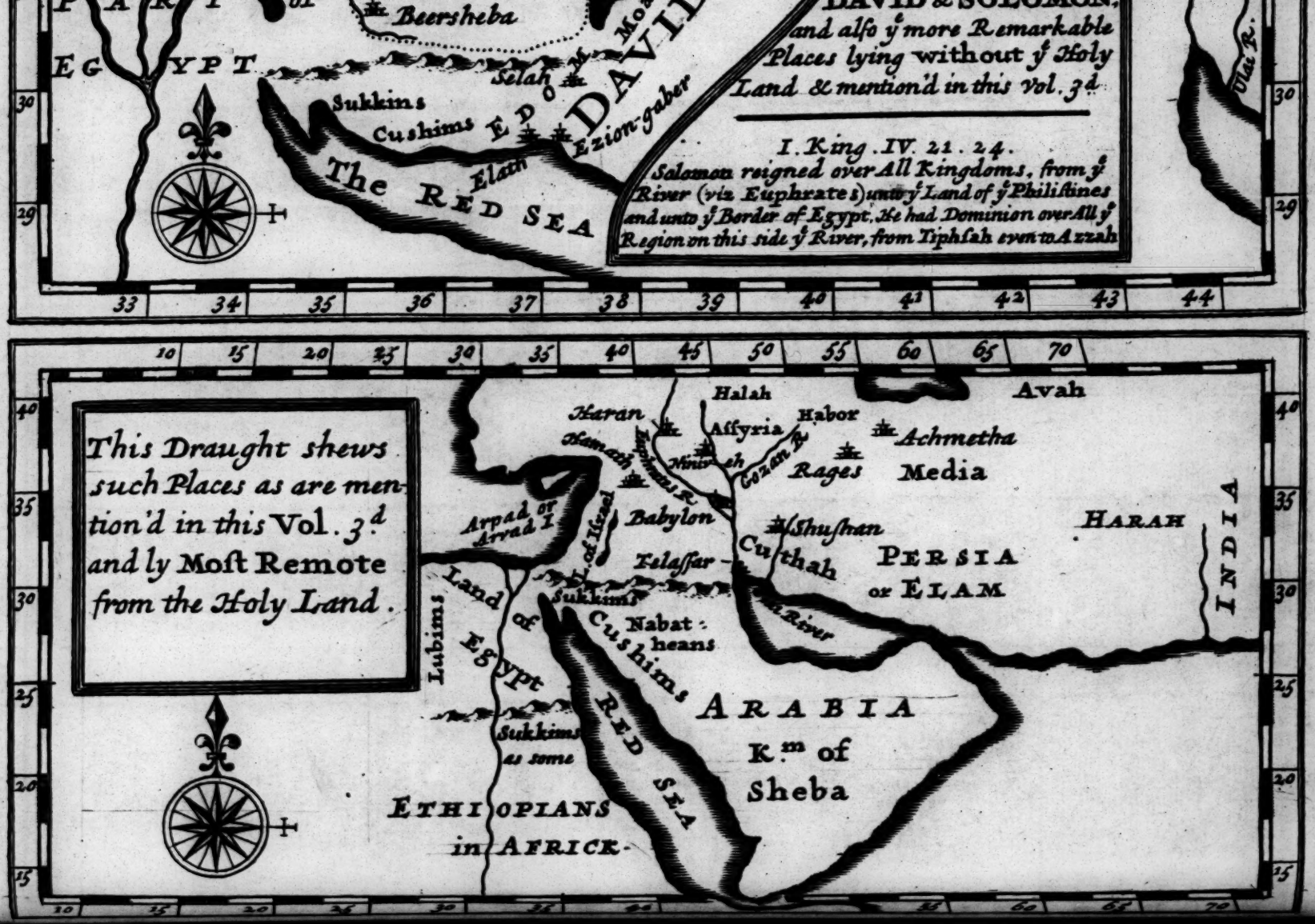
that drew the Sword in Iſrael, and five hundred Thouſand Men of Judah.

48. *Of the Threſhing-floor of* Araunah.

God being offended at *David*'s Numbring the People, *ſent a Peſtilence upon Iſrael*, of which *there died from Dan to Beerſheba, ſeventy Thouſand Men.* But *David*, by the Advice of the Prophet *Gad*, went up and reared an Altar unto the Lord, *in the Threſhing-floor of Araunah the Jebuſite*, (where the deſtroying Angel ſtayed his Hand,) and offered Burnt-offerings and Peace-offerings; *and the Lord was intreated for the Land, and the Plague was ſtayed.* Now this *Threſhing-floor of Araunah*, is agreed by the Learned to be upon Mount *Moriah*, whereon *Abraham* was ordered to ſacrifice *Iſaac*, and whereon *Solomon* afterwards built the Temple. And here concludes *the Second Book of Samuel.*

CHAP.


Place this Map facing pag. 110. Vol. 3. Geogr. of O.T.
Antioch
Daphne by Antioch
Tiphsah
Arvad or Aradus I.
Orthosia, now Tortosa
Tripolis
Eleutherus R.
Hamath
KINGDM. OF HAMATH
Tad-mor
Carche-mish
ASSY-RIA
THE GREAT SEA
Gebal, call'd by ye Greeks Byblus
Riblah
K. of Zobah
Zobah
Hamath Zobah
Nineveh
Dan-jaan
Maathah C. & K.
Damascus
Zidon
C. & K.
Reho-both
Geshur C. & K.
Euphrates R.
Reho
Tyre
KINGDOM
L^d. of Ishtob.
Rabbah
Babylon
Accho or Ptolemais
Joppa
Philistines
of All
DOMINIONS OF DAVID & SOLOMON
Ammon
Jazer
Azza or Gaz
Jerusalem
Aroer
Susan
PART of EGYPT
ISRAEL
Beersheba
Selah
Moab
Ulai R.
A MAP
Shewing y^e Extent of y^e Dominions of y^e Two succeeding Kings of All Israel viz
DAVID & SOLOMON,
and also y^e more Remarkable Places lying without y^e Holy Land & mention'd in this Vol. 3^d


Beersheba
EGYPT
Selah
Sukkims
Cushims
EDOM
DAVID
Ezion-gaber
Elath
The RED SEA
DAVID & SOLOMON
and also ye more Remarkable
Places lying without ye Holy
Land & mention'd in this Vol. 3d.
I. King. IV. 21. 24.
Solomon reigned over All Kingdoms, from ye
River (viz Euphrates) unto ye Land of ye Philistines
and unto ye Border of Egypt. He had Dominion over All ye
Region on this side ye River, from Tiphsah even to Azzah
Ulai R.
33 34 35 36 37 38 39 40 41 42 43 44
29 30
10 15 20 25 30 35 40 45 50 55 60 65 70
40 35 30 25 20 15
This Draught shews
such Places as are men-
tion'd in this Vol. 3d.
and ly Most Remote
from the Holy Land.
Haran
Halah
Habor
Assyria
Avah
Achmetha
Media
Rages
Babylon
Arpad or Arrad
Shushan
HARAH
Cuthah
PERSIA
or ELAM
Telassar
Land of EGYPT
Lubims
Sukkims
Nabat-heans
Cushims
ARABIA
Km of Sheba
RED SEA
Sukkims as some
ETHIOPIANS in AFRICK.
INDIA

CHAP. III.

Of ſuch Places as are mentioned in the Firſt Book of Kings, *and not ſpoken of before.*

THE *Firſt Book of Kings* begins with giving us an Account of *David*'s being now grown Old; and how thereupon his then eldeſt Son *Adonijah* ſet himſelf up for King, making a great Entertainment for his Party near *Enrogel*. News whereof being brought to *David*, he ordered his Son *Solomon* to be anointed King at *Gihon*; of which Place we have afore ſpoken in our Deſcription of the City of *Jeruſalem*, Chap. 1. Sect. 2. & 20. as of *Enrogel*, Ibid. Sect. 36.

1. Solomon *anointed King at* Gihon.

Sometime after *David*'s Death, *Solomon* orders *Abiathar* the Prieſt, who had ſided with *Adonijah*, to retire from *Jeruſalem* to *Anathoth* his own City, being one of the Cities of the Tribe of *Benjamin*, that were given to the Sons of *Aaron*; and (as *Euſebius* and *Jerom*

2. *Of* Anathoth.

Jerom tell us) no more than three Miles Distant from *Jeruſalem*, and that to the North, as *Jerom* further informs us in his Comments on *Jerem.* 1. For the Prophet *Jeremiah* was of this ſame City, as he himſelf tells us, *Chap.* 1. *ver.* 1.

3. *Of* Tiphſah, *and the Extent of* Solomon's *Dominion.*

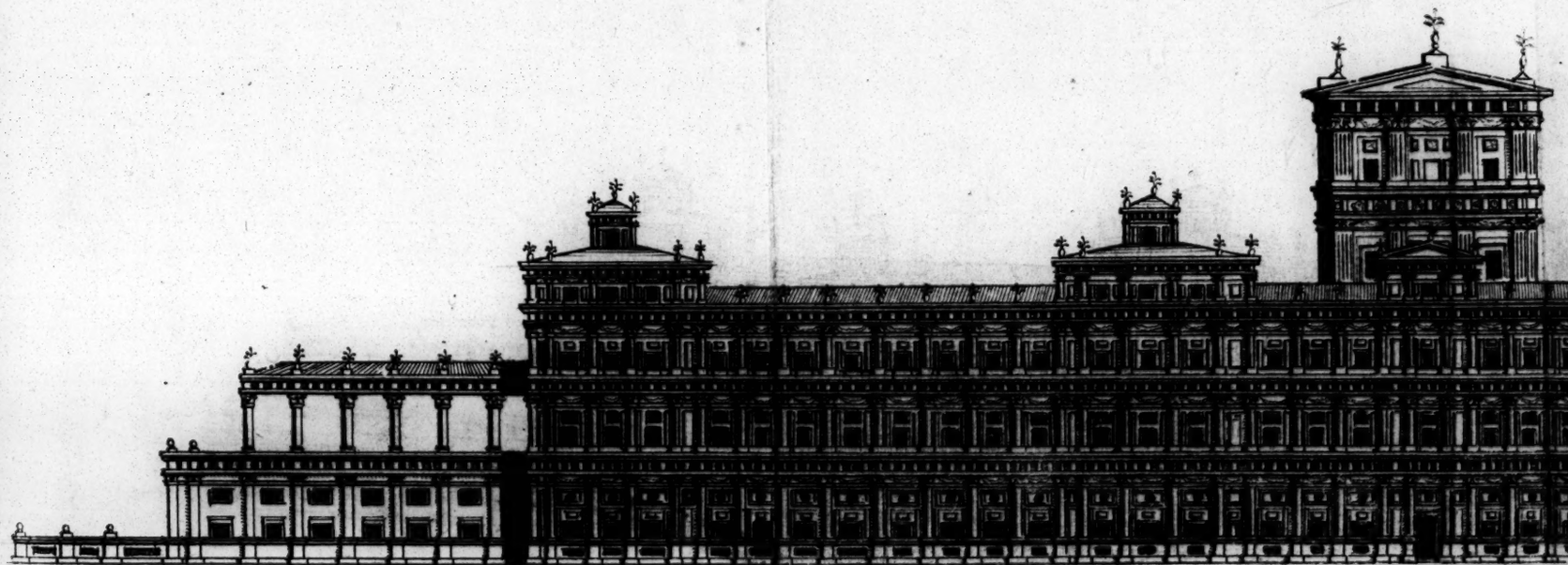
Solomon going to *Gibeon* to ſacrifice, and there preferring *Wiſdom* before other Things, God gave him not only *Wiſdom*, but alſo *Riches and Honour, ſo that there was not any among the Kings like unto him, all his Days*, Chap. 3. 1—13. Accordingly we are informed, *Chap.* 4. *ver.* 21. that *Solomon reigned over all Kingdoms, from the River* (Euphrates) *unto the Land of the Philiſtines, and unto the Border of Egypt*; or, as it is expreſſed, *ver.* 24. *He had Dominion over all on this Side the River*, (i. e. on the weſt Side of the *Euphrates*) *from Tiphſah, even to Azzah.* Where, as by *Azzah* is denoted *Gaza*, a City lying in the ſouth-weſt Corner of the Land of *Iſrael*, and (*d*) afore ſpoken of; ſo *Tiphſah* is

(*d*) *Geography of the New Teſtament*, Part II. Chap. 2. Sect. 7.

very

N.o 8.

The Orthography or Draught of y^e Upright Buildings of SOLOMON'S T



Cubits – 10 20 30 40 50 60 70 80 90
Measuring-Reeds – 1 2 4 8 12

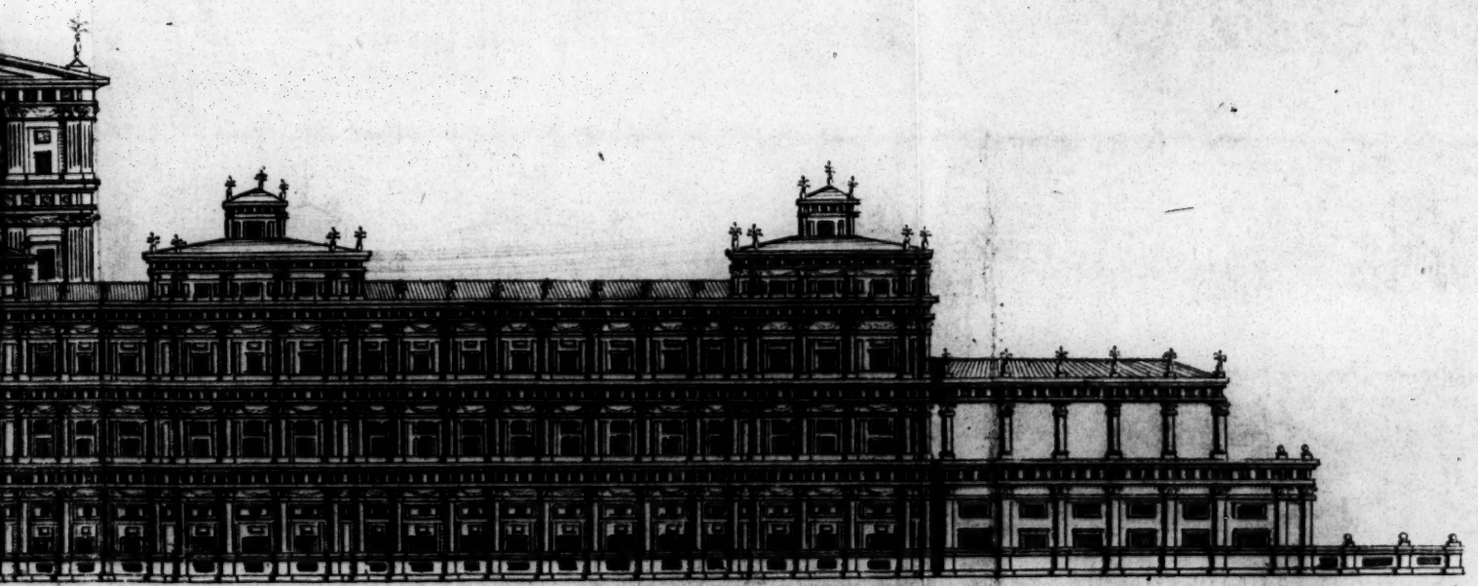
A.B. *denotes y^e* Outermoſt Wall of All, *wch encompaſs'd All y^e Ground belonging to y^e* Templ

B.C. *denotes y^e* Wall *or* Building *which encompaſs'd y^e* Court of *y^e* Gentiles *& was built lik*
likewise to be conceiv'd to run all along before the Wall or Building C.C.

C.C. *denotes y^e* Wall *or Building, within wch none might enter, but* Iſraelites *or such others as*

Place this facing p. 110. Vol. 3. Geogr. of O. T.

's TEMPLE, *as they appear'd on y^e East-side thereof.*



y^e Temple, *& is to be conceiv'd to run all along before y^e two other Buildings* B.C *&* C.C. *built like Cloysters or Piazza's, called in Scripture* Porches, *& which is*

thers as had oblig'd themselves to observe ye Whole Law of Moſes.

very probably thought to be the ſame with *Thapſacus*, a conſiderable City lying on the *Euphrates*, and frequently mentioned by *Heathen* Writers. There is Mention made (2 *King.* 15. 16.) of a *Tiphſah*, that *Menahem* then King of *Iſrael* ſmote; but this muſt be different from the *Tiphſah* afore-mentioned, and muſt, according to the Circumſtances of the Story, lie not far from *Tirzah*, and ſo on the weſt Side of the River *Jordan*, in the Land of *Iſrael*. Vol. III

4. *Of* Solomon's Temple.

In the following Chapters (from the 5th to the 8th incluſively) we have an Account of the Building of *Solomon*'s Temple, of which I have ſpoken largely in my Geography of the New Teſtament, *Part. I. Chap.* 3. *Sect.* 7. It will not (I ſuppoſe) be unacceptable to the Reader, to have here repreſented to him three or four Draughts relating to *Solomon*'s Temple, taken from *Villalpandus*.

The firſt Draught, No. 8. repreſents the *Ichnography* or Ground-plot of the whole Temple.

In

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5. *Of the* Land of Cabul.

In *Chap.* 9. *ver.* 10—13. we read, that *when Solomon had built the two Houſes, the Houſe of the Lord, and the King's Houſe, that then King Solomon gave Hiram the King of Tyre* (who *had furniſhed Solomon with Cedar-trees, and with Fir-trees, and with Gold, according to all his Deſire*) *twenty Cities in the Land of Galilee.* Which not pleaſing *Hiram*, when He came to ſee them, *He called them the Land of Cabul*; the Word *Cabul* denoting in the *Hebrew* Tongue *Diſpleaſure*, or *Dirty*. As to the Situation of theſe Cities, it is but reaſonable to ſuppoſe, that they were ſuch as lay near to *Tyre*, whereof *Hiram* was King.

6. *Of* Tadmor.

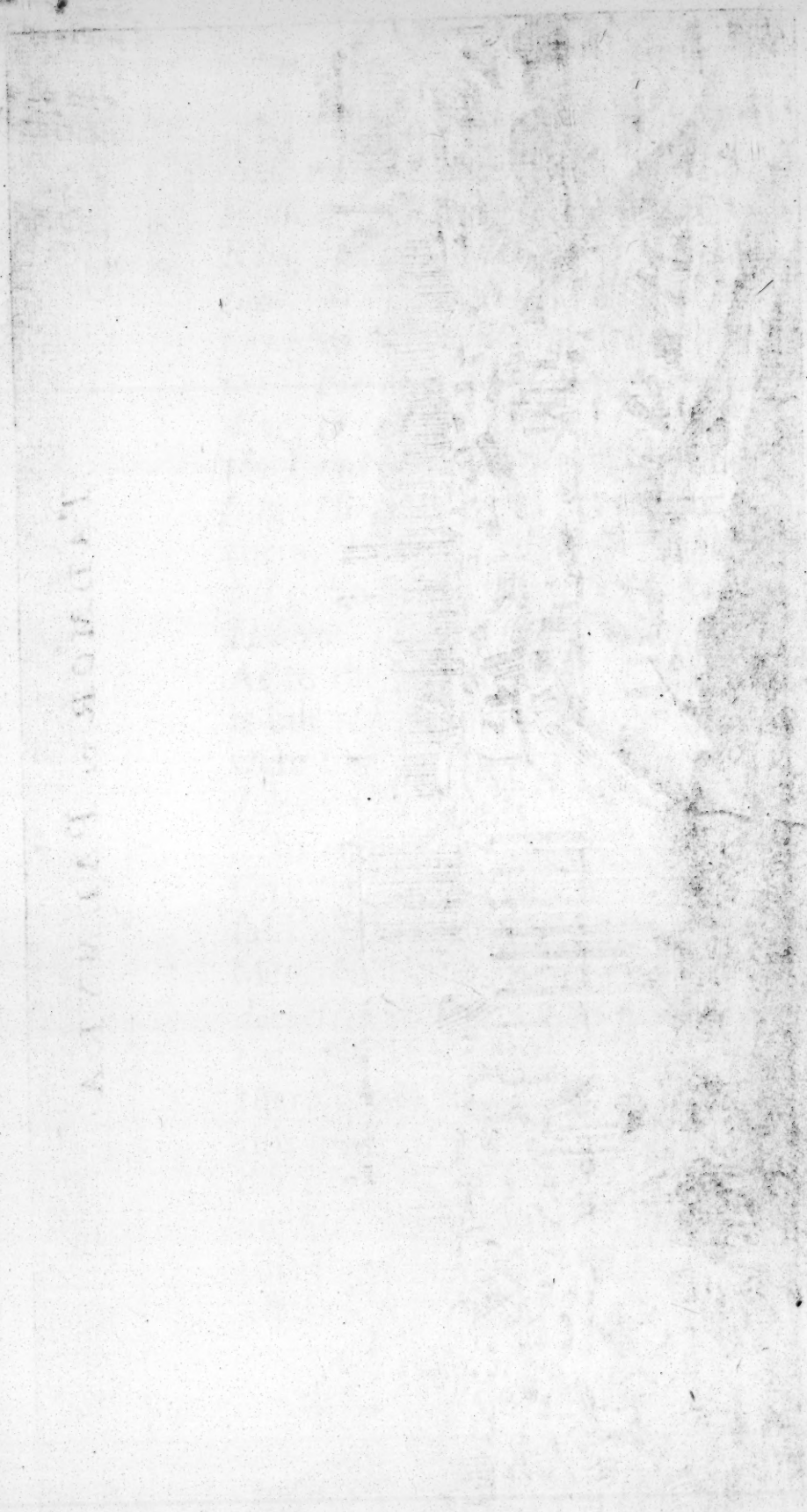
In *ver.* 15*th*—18*th* of the ſame 9th Chapter, among other Cities and Places ſaid to be built by *Solomon*, we have Mention made of *Tadmor in the Wilderneſs*, which is the only One that hath not been afore ſpoken of, and therefore is here to be deſcribed; and this ſhall be done by giving the Reader not only a Draught of it, but alſo an Abſtract of what is ſaid concerning this Place in our Philoſophical Tranſactions for the Months of *November* and

Place this facing p. 112. Vol. 3. Geogr. of O. T.

N. 9.

TADMOR or PALMYRA.

Place this facing p. 112. Vol. 3. Geogr. of O. T.



and *December*, 1695, and from Dr. *Halliſax* Letter to Dr. *Edward Bernard*, publiſhed in the Philoſophical Tranſactions for *October*, 1695. Vol. III.

The City of *Tadmor*, whoſe Remains in Ruins, do with ſo much Evidence demonſtrate the once happy Condition thereof, ſeems very well to be proved to be the ſame City which *Solomon*, the great King of *Iſrael*, is ſaid to have founded under that Name in the Deſart. *Joſephus* (Jewiſh Antiq. B. 8.) tells us, that the *Syrians* called it in his Time, *Thadamora*, but the *Greeks*, *Palmyra*. Hence the Writer of the Philoſophical Tranſactions thinks the Name *Palmyra* to be *Greek*, and to have no Relation to the *Latin* Word *Palma*, (ſignifying a Palm-tree, which are ſaid to have abounded in theſe Parts, and are therefore thought by others to have given Name to this City, the *Hebrew* Word *Thamar*, having a great Affinity to the *Hebrew* Name *Tadmor*, and ſignifying alſo a Palm-tree.) However, the forementioned Writer thinks the Name *Palmyra* to be rather of a *Greek* Extraction, namely, from *Palmyos* or

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Palmys, which *Heſychius* interprets *King Father*; or perhaps from *Palmytes*, which according to the ſame *Heſychius* was an *Egyptian* God.

Hiſtory is ſilent as to the Fate and Circumſtances of this City, during the great Revolutions in the Eaſt. But it may well be ſuppoſed, that ſo advanced a Garriſon as this was, (*i. e.* being at ſo conſiderable a Diſtance from the Holy Land) continued not long in the Poſſeſſion of the *Iſraelites*; eſpecially ſince immediately after *Solomon*, they fell into Civil Diſſention, and were divided into two diſtinct Kingdoms. So that it is not to be doubted, but this City ſubmitted to the *Babylonian* and *Perſian* Monarchies, and afterwards to the *Macedonians* under *Alexander* and the *Seleucidæ*. But when the *Romans* got Footing in theſe Parts, and the *Parthians* ſeemed to put a Stop to their farther Conqueſts in the Eaſt; then was this City of *Palmyra* (by reaſon of its Situation, being a Frontier, and in the Midſt of a vaſt ſandy Deſart, where Armies could not well ſubſiſt to reduce it by Force) courted and careſſed by the contending Parties,

ties, and permitted to continue a free State, a Mart or Staple for Trade, for the Convenience of both Empires. Vol. III.

With these Advantages of Freedom, Neutrality and Trade, for near two Centuries, 'tis not strange, that it acquired the State and Wealth answerable to the Magnificence of its noble Structures. But when the *Romans* under *Trajan* had made it appear, that there was no Comparison between the Puissance of the *Parthians* and them, (*Trajan* having taken *Babylon*, and *Ctesiphon*, the then Seat of the *Parthian* Empire) the *Palmyrens* were at length determined to declare for the *Romans*; which they did, by submitting themselves to the Emperour *Adrian*, about the Year of Christ, 130. when *Adrian* made his Progress through *Syria* into *Egypt*. And that Magnificent Emperour being highly delighted with the native Strength and Situation of the Place, was pleased to adorn it. Nor is it unlikely, that many of the marble Pillars were the Gift of that Emperour, and particularly those of the long *Porticus*; for that none of the Inscriptions are before that Date.

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And it was uſual for the *Ceſars* to preſent Cities that had obliged them, with marble Pillars to adorn their Publick Buildings. Theſe here were not far to fetch, the neighbouring Mountains affording *marble* Quarries. But the Magnitude of the *Porphyry* Columns is indeed very remarkable, conſidering how far thoſe vaſt Stones muſt have been brought by Land-carriage to this Place; it being not known, that any other Quarries yield it, except thoſe of *Egypt*, which lie about Midway between *Cairo* and *Siena*, between the Nile and the Red Sea. The Stone is very valuable for its Colour and Hardneſs, and for that it riſes in Blocks of any Magnitude required.

From the Time of *Adrian*, to that of *Aurelian*, for about an hundred and forty Years, this City continued to flouriſh and increaſe in Wealth and Power, to that Degree, that when the Emperour *Valerian* was taken Priſoner by *Sapores* King of *Perſia*, *Odenathus* one of the Lords of this Town was able to bring a powerful Army into the Field, and to recover *Meſopotamia* from the *Perſians*, and to penetrate as

ar

far as their Capital City *Cteſyphon*. Whereby he rendred ſo conſiderable a Service to the *Roman* State, that *Gallienus*, Son to *Valerian*, thought himſelf obliged to give him a Share in the Empire. But by a ſtrange Reverſe of Fortune, this Honour and Reſpect to *Odenathus*, occaſioned the ſudden Ruin and Overthrow of the City. For He and his elder Son being murdered by a Kinſman, and dying with the Title of *Auguſtus*, his Wife *Zenobia*, in Right of her Son *Waballathus* then a *Minor*, pretended to take upon her the Government of the Eaſt, and did adminiſter it to Admiration. And when ſoon after *Gallienus* was murdered by his Soldiers, ſhe graſped the Government of *Egypt*, and held it during the ſhort Reign of the Emperour *Claudius Gothicus*. But *Aurelian* coming to the Imperial Dignity, would not ſuffer the Title of *Auguſtus* in this Family, tho' He was contented that they ſhould hold under him as *Vice-Cæſaris*. Vol. III.

But nothing leſs than a Share of the Empire contenting *Zenobia*, and *Aurelian* perſiſting not to have it diſmembred, he marched againſt Her, and

Vol. III. having in two Battles routed her Forces, he ſhut Her up, and beſieged Her in *Palmyra*. And the Beſieged finding, that the great Reſiſtance they made, availed not againſt that reſolute Emperour, they yielded the Town; and *Zenobia* flying with her Son, was purſued and taken. With which *Aurelian* being contented, ſpared the City; and leaving a ſmall Garriſon, marched for *Rome* with his Captive Lady. But the Inhabitants believing He would not return, ſet up again for themſelves, and ſlew the Garriſon he had left in the Place. Which *Aurelian* underſtanding, though by this Time he was got into *Europe*, with his uſual Fierceneſs ſpeedily returned; and getting together a ſufficient Army by the Way, he again took the City without any great Oppoſition, and put it to the Sword, with an uncommon Cruelty, (as he himſelf confeſſes in a Letter extant in *Vopiſcus*,) and delivered them to the Pillage of his Soldiers. And it is obſervable, that none of the *Greek* Inſcriptions are after the Date of this Calamity, which befell the City in or about A. D. 272. after it had been

been nine or ten Years the Seat of the Empire of the Eaſt, not without Glory. Vol. III.

Though this City was at that Time ſo treated by *Aurelian*, yet it is certain, that He did not burn it, or deſtroy the Building thereof. The Words uſed by *Zoſimus* on this Occaſion, ſeem only to relate to his Demoliſhing the Walls and Defenſes of the Place. And that Emperour's own Letter Extant in *Vopiſcus*, does ſufficiently ſhew, that He ſpared the City it ſelf; and that He took Care to re-inſtate the beautiful Temple of the Sun that was there, which had been plundered by his Soldiers. However, the Damage then ſuſtained was never retrieved by the Inhabitants, and I do not find (ſays the ingenious Writer) that ever this City made any Figure in Hiſtory after it. Yet a *Latin* Inſcription found there, ſeems to intimate, as if *Diocleſian* had reſtored their Walls within thirty Years after. About A. D. 400, it was the head Quarters of the *firſt Legion of the Illyrians*; and though *Stephanus* gives it no better Title than that of a *Garriſon*, yet it

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appears to have been an Archbiſhop's See, under the Metropolitan of *Damaſcus*.

To ſay in what Age, or from what Hand, it received its final Overthrow, which reduced it to the miſerable Condition it now appears in, there is no Light in any of our Hiſtorians. But it is probable, it periſhed long ſince in the obſcure Ages of the World, during the Wars of the *Saracen* Empire. And being burnt and deſtroyed, it was never rebuilt; Which occaſions the Ruins to lie ſo entire, in the manner as they were left, neither being uſed to other Structures on the Place, nor worth carrying away, becauſe of the great Diſtance thereof from any other City.

As to the Circumſtances of this City, in A. D. 1691, I ſhall here give the Reader an Abſtract of Dr. *Halifax*'s Letter above-mentioned. We departed (ſays that Reverend Perſon) from *Aleppo* on *Michaelmas-Day*, 1691, and in ſix eaſy Days Travel over a Deſart Country, came to *Tadmor*, journeying almoſt continually to the South, with very little Variation to the Eaſtward.

As

As we rode into the Town, we took Notice of a Caſtle about an Hour's Diſtance from it; and ſo ſituated as to command, both the Paſs into the Hills by which we entred, and the City too. But we could eaſily perceive it was no old Building, retaining no Footſteps of the exquiſite Workmanſhip and Ingenuity of the Antients. Upon Enquiry we were informed, that it was built by *Man-Ogle*, a Prince of the *Druces*, in the Reign of *Amurath* the Third, A. D. 1585. But I know not (ſays the Reverend Author) how to give much Credit to this Story, becauſe I find not, that either *Man Ogle*, or any other *Drucian* Prince, was ever powerful in theſe Parts; their Strength lying on Mount *Libanus*, and along the Coaſt of *Sidon*, *Berytus*, &c. 'Tis a Work of more Labour than Art, and the very Situation alone is enough to render it almoſt impregnable; ſtanding on the Top of a very high Hill, encloſed with a deep Ditch cut out of the very Rock, over which there was only one ſingle Paſſage by a Draw-Bridge. This Bridge too is now broken down; ſo that there is no Entrance

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trance remaining, unleſs you will be at the Pains to clamber up the Rock, which is in one Place feaſible, but withal ſo difficult and hazardous, that a ſmall Slip may endanger one's Life. Nor is there any Thing within to be ſeen, ſufficient to recompence the Trouble of getting up to it, the Building being confuſed, and the Rooms very ill contrived. Upon the Top of the Hill, there is a Well of a prodigious Depth, as certainly it muſt be a great Way to come at Water from the Top of ſuch a Rock, the Ditch that ſurrounds it not having the leaſt Appearance of Moiſture in it. This Caſtle ſtands on the north Side of the Town, and from hence you have the beſt Proſpect of the Country all about.

You ſee *Tadmor* under you incloſed, on three Sides, with long Ridges of Mountains, which open toward the Eaſt gradually to the Diſtance of about an Hour's Riding; but to the South ſtretches a vaſt Plain beyond the reach of the Eye, of which more by and by. The Air is good, but the Soil exceeding barren; nothing green to be

be ſeen therein, ſave ſome few Palm-trees in the Gardens, and here and there about the Town.

The City it ſelf appears to have been of a large Extent, by the Space now taken up by the Ruins; but there are no Footſteps of any Walls remaining, nor is it poſſible to judge of the Antient Figure of the Place. The preſent Inhabitants, as they are poor, miſerable, dirty People, ſo they have ſhut themſelves up, to the Number of about thirty or forty Families, in little Hutts made of Dirt, within the Walls of a ſpacious Court, which encloſed a moſt magnificent Heathen Temple. Hereinto alſo we entred; and to mention here what the Place at firſt View repreſents: Certainly, the whole World can't afford the like Mixture of Remains of the greateſt State and Magnificence, together with the Extremity of Filth and Poverty.

The whole incloſed Space is a Square of two Hundred and twenty Yards, encompaſſed with an high and ſtately Wall, built with large ſquare Stone, and adorned with Pilaſters within and without, to the Number (as near as we

Vol. III. we could compute by what is ſtanding of the Wall, which is much the greater Part) of ſixty two on a Side. And had not the Barbarity of the *Turks*, Enemies to every Thing that is ſplendid and noble, out of a vain Superſtition, purpoſely beat down thoſe beautiful Corniſhes, both here, and in other Places, we had ſeen the moſt curious and exquiſite Carvings in Stone, which perhaps the World could ever boaſt of; as here and there a ſmall Remainder, which has eſcaped their Fury, does abundantly evidence. The weſt Side, wherein is the Entrance, is moſt of it broken down; and near the Middle of the Square, another higher Wall erected out of the Ruins; which ſhews to have been a Caſtle, ſtrong but rude; the old Stones, and many Pillars broken or ſawn aſunder, being rolled into the Fabrick, and ill cemented. Within was to be ſeen the Foundation of another Wall, which probably might anſwer this Front; and probable it is, that the *Mamalukes*, whoſe Workmanſhip it ſeems moſt likely to have been, built the Caſtle here for the Security of the Place.

Place. Before the whole Length of this new Front, except a narrow Paſſage which is left for an Entrance, is cut a deep Ditch; the Aſcent whereof on the inner Side is faced with Stone to the very Foot of the Wall, which muſt have rendered it very difficult to have aſſaulted it. The Paſſage too, and the Door it ſelf is very narrow, not wider than to receive a loaded Camel, or that two Footmen may well walk a-breaſt. And as ſoon as you are within the firſt Door, you may make a ſhort Turn to the Right, and paſs on to another of a like Bigneſs, which leads into the Court. But all this is but a new Building upon an old; and by this outward Wall is quite ſhrouded that magnificent Entrance, which belonged to the firſt Fabrick. Of the Statelineſs whereof we were enabled to Judge, by the two Stones which ſupported the Sides of the great Gates; each of which is thirty-five Foot in Length, and artificially carved with Vines and Cluſters of Grapes, exceeding bold, and to the Life. They are both ſtanding, and in their Places, and the Diſtance between

Vol. III. tween them gives us the Wideneſs of the Gate, fifteen Foot. But all this is now walled up, to the narrow Door before mentioned. Over the little Door there is an Inſcription in *Greek*, and alſo another in another Language and Character, which I never ſaw (ſays the Reverend Author of this Account) till in *Tadmor*, nor underſtand what to make of it. From that in *Greek*, we hoped for ſome Information; but it will be evident to any one that reads it, that the Stone was brought from another Place, and caſually put in there.

As ſoon as you are entred within the Court, you ſee the Remainders of two Rows of very noble marble Pillars, thirty-ſeven Foot high, with their Capitals of moſt exquiſite carved Work; as alſo muſt have been the Corniſhes between them, before they were broken down. Of theſe Pillars, there are now no more than eight and fifty remaining Entire: but there muſt have been a great many more, for they appear to have gone quite round the Court, and to have ſupported a moſt ſpacious double Piazza, or Cloyſter.

ſter. Of this Piazza, the Walks on the weſt Side, which is oppoſed to the Front of the Temple, ſeem to have exceeded the other in Beauty and Spaciouſneſs; and at each End thereof are two Niches for Statues at their full Length, with their Pedeſtals, Borders, Supporters, and Canopies, carved with the greateſt Art and Curioſity. The Space within this once beautiful Encloſure, which is now filled with nothing but the dirty Hutts of the Inhabitants, I conceive (ſays my Reverend Author) to have been an open Court, in the Midſt whereof ſtands the Temple, encompaſſed with another Row of Pillars of a different Order, and much higher than the former, being above fifty Foot high. Of theſe remain now but Sixteen; but there muſt have been about double that Number: which, whether they incloſed an inner Court, or ſupported the Roof of a Cloyſter, there being nothing now of a Roof remaining, is uncertain, only one great Stone lies down, which ſeems to have reached from theſe Pillars to the Walls of the Temple. The whole Space contained within

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within theſe Pillars, we found to be fifty-nine Yards in Length, and in Breadth near twenty-eight.

In the Midſt of this Space is the Temple, extending in Length more than three and thirty Yards, and in Breadth thirteen or fourteen. It points North and South, having a moſt magnificent Entrance on the Weſt, exactly in the Middle of the Building; which by the ſmall Remains yet to be ſeen, ſeems to have been one of the moſt glorious Structures in the World. I never ſaw Vines and Cluſters of Grapes cut in Stone, ſo Bold, ſo Lively, and ſo Natural, in any Place; and we had doubtleſs ſeen Things abundantly more curious, if they had not been maliciouſly broken to Pieces. Juſt over the Door, we could make a ſhift to diſcern Part of the Wings of a large Spread-Eagle, extending the whole Wideneſs thereof. The Largeneſs of which led me at firſt to imagine, it might have been rather a Cherub overſhadowing the Entrance, there being nothing of the Body remaining to guide one's Judgment; and ſome little Angels or *Cupids* appear ſtill in the Corners

Corners of the ſame Stone. But afterwards ſeeing other Eagles upon Stones that were fallen down, I conclude this muſt have been one likewiſe, only of a much larger Size. Of this Temple there is nothing at preſent, but the outward Walls ſtanding; in the which it is obſervable, that as the Windows were not large, ſo they were made narrower towards the Top, than they were Below; but all adorned with Excellent Carvings. Within the Walls, the *Turks*, or more probably the *Mamulukes*, have built a Roof, which is ſupported by ſmall Pillars and Arches; but a great deal lower, as well as in all other reſpects diſproportionate and inferiour to what the Antient Covering muſt have been. And they have concerted the Place into a Moſque, having added, to the ſouth End thereof, new Ornaments after their manner, with *Arabick* Inſcriptions and Sentences out of the *Alchoran*, wrote in Flouriſhes and Wreathes, not without Art. But at the north End of the Building, which is ſhut out of the Moſque, are Relicks of much greater Artifice and Beauty. Whether they were in the

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Vol. III. Nature of Canopies over ſome Altars placed there, or to what other Uſe they ſerved, I am not able (ſays the Reverend Author) to conjecture. They are beautified with the moſt curious Fret-work and Carvings. In the Midſt of which is a Dome or Cupola, above ſix Foot Diameter, which we found above to be of one Piece: whether hewn out of a Rock entire, or made of ſome Artificial Cement or Compoſition, by Time hardened into a ſtony Subſtance, ſeems doubtful; though our learned Author was rather inclined to believe the latter. It is, in fine, a moſt exquiſite Piece of Workmanſhip, and on which (ſays the reverend and learned Doctor) I could have beſtowed more Time to view it, than what was allowed us, haſtning to other Sights.

Having taken this Survey of the Temple, we went abroad, where our Eyes were preſently accoſted with an amazing Sight of a Multitude of marble Pillars, ſtanding ſcattered up and down, for the Space of near a Mile of Ground, this way and that, but ſo diſpoſed as to afford no ſolid Foundation

tion to judge, what Sort of Structures they formerly framed. I paſs by the Ruins of a Moſque, which, directing our Courſe Northward, was the firſt Thing occurred to our View, after we came out of the Court of the Temple: which, though of a more artificial Frame and Compoſure than many I have ſeen, yet is not worthy to ſtop us in the way to Things, both of greater Antiquity, and every way more Noble and Worthy our Conſideration. Having therefore paſt this, you have the Proſpect of ſuch magnificent Ruins, that if it be lawful to frame a Conjecture of the original Beauty of the Place, by what is ſtill remaining; I ſomewhat Queſtion, whether any City in the World could have challenged Precedence of this in its Glory. But it being impoſſible to reduce theſe noble Ruins to any regular Method, I muſt be forced to give you a rude Account of them, as they came in Sight; and which will fall much ſhort of the Greatneſs and Statelineſs, which they ſhew to the Eye. Vol. III.

Advancing then toward the North, you have a very tall and ſtately Obelisk or Pillar, conſiſting of ſeven large Stones, beſides its Capital, and a wreathed Work above it; the Carving here, as in all other Places, being extraordinary fine. The Height of it is above fifty Foot, and upon it, I conceive, may have ſtood a Statue, which the *Turks*, zealous Enemies to all Imagery, have thrown down and broken in Pieces. 'Tis in Compaſs, juſt above the Pedeſtal, twelve Foot and an half. On each Hand of this, toward the Eaſt and Weſt, you ſee two other large Pillars, each a Quarter of a Mile diſtant from you, which ſeem to have ſome Correſpondence one to the other. And there is a Piece of another ſtanding near that on the Eaſt, which would incline one to think, there was once a continued Row of them. The Height of this to the Eaſt I took (ſays Dr. *Halifax*) with my Quadrant, and conclude to be more than two and forty Foot High, and the Circumference proportionable. Upon the Body thereof is an Inſcription. The other Pillar to the Weſt, in Height and

and Circumference anſwers this, and has upon the Side an Inſcription alſo. Vol. III.

Proceeding forward, directly from the Obelisk, about an hundred Paces, you come to a Magnificent Entrance, vaſtly large and lofty, and for the Exquiſiteneſs of the Workmanſhip, not inferiour to any Thing before deſcribed. Had it not ſuffered the ſame Fate as the reſt, we might have ſeen a rare Piece of the Antient Beauty of the Place. This Entrance leads you into a noble Piazza, of more than half a Mile in Length, nine Hundred thirty-eight Yards according to our Meaſuring, and forty Foot in Breadth, encloſed with two Rows of ſtately Marble Pillars, ſix and twenty Foot High, and eight or nine Foot About. Of theſe remain Standing and Entire, one Hundred and twenty-nine. But by a moderate Calculation, there could not have been leſs at firſt than five Hundred and ſixty. Covering there is none remaining, nor any Pavement at the Bottom, unleſs it be buried under the Rubbiſh. But upon almoſt all the Pillars we found Inſcriptions, both

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in *Greek*, and the Language unknown; of which we had Time to take but very few, and thoſe not very inſtructive. Upon ſeveral of theſe Pillars are little Pedeſtals, jetting out about the Middle of them, ſometimes one way only, and ſometimes more, which ſeem to have been the baſes or ſtanding Places of Statues. But none of theſe are remaining; neither is it to be expected they ſhould, in a Place which has been ſo long in the Hands of the *Turks*. On theſe Pedeſtals we ſaw many Inſcriptions, ſometimes when there were none upon the Body of the Pillar, and ſometimes when there were.

The upper End of this ſpacious Piazza was ſhut in by a Row of Pillars, ſtanding ſomewhat cloſer than thoſe on each Side; and perhaps there might have been a kind of Banquetting-Houſe above, but now no certain Footſteps thereof remain. But a little farther to the left Hand, and (it may be) continued with the former Walk, lie the Ruins of a very ſtately Building, which I am apt (ſays my Author) to believe might have been for ſuch an Uſe.

'Tis

'Tis built of better Marble, and has an Air of Delicacy and Exquiſiteneſs in the Work, beyond what is diſcernable in the Piazza. The Pillars, which ſupported it, are of one entire Stone; and on one of them that is fallen down, but ſo firm and ſtrong, that it has received no Injury thereby, we meaſured, and found two and twenty Foot in Length, and in Compaſs eight Foot and nine Inches. Among theſe Ruins we found the only *Latin* Inſcription we ſaw in the Place, and that ſo imperfect, that there is but little of it Intelligible. Vol. III.

In the weſt Side of the great Piazza are ſeveral Openings for Gates, leading into the Court of the Palace. Two whereof, one would eaſily believe, when they were in their Perfection, were the moſt magnificent and glorious in the World, both for the Elegancy of the Work in general, and particularly for thoſe ſtately Porphyry Pillars, with which they were adorned. Each Gate had four, not ſtanding in a Line with the others of the Wall, but placed by Couples in the Front of the Gate, facing the Palace, two on

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one Hand, and two on the other. Of theſe remain but two entire, and but one ſtanding in its Place. They are about thirty Foot in Length, and nine in Circumference; of a Subſtance ſo exceeding hard, that it was with great Difficulty we broke off a few Shivers to bring Home with us for a Pattern of the Stone, the Art of making which (I think, ſays my Author) is quite loſt. We ſaw ſeveral other broken Pieces of Porphyry, but neither of ſo accurate a Mixture and Compoſition, nor ſo large as the former. The hard Fate of one I could not but lament, when I ſaw it debaſed to ſupport the Corner of a little Hutt, ſcarce good enough for a Dog-kennel, or an Hog-ſty. The Palace it ſelf is ſo entirely ruined, that no Judgment can be made, what it was in its Ancient Splendour, either for the Figure or Workmanſhip thereof. There is only here and there a broken Piece of a Wall remaining, beat into Pieces by Violence, and conſumed by Time to that Degree, that without the Help of Tradition, we could hardly be well aſſured, that a Royal Palace did once

fill

fill that Space. We may gueſs however, that it fronted the famous Piazza before-mentioned, and was ſurrounded with Rows of Pillars of different Orders; many of which are ſtill ſtanding, ſome plain, and ſome wrought and channelled, as thoſe immediately encompaſſing the Temple. And upon thoſe little Pedeſtals which ſtood out of the Middle of ſome of them, I obſerved ſeveral Inſcriptions, but could not conveniently take more than one, which together with the Pillar that ſupported it, was fallen to the Ground. Vol. III

I omitted to Mention before, that under the long Walk runs a Current of hot ſulphureous Waters, and there is a Well and other Paſſages down to them. But whatever they may have been of Old, they are not now ſo convenient, as another about half a Mile Weſtward from hence; where there is a very good Deſcent into the Water, and it is ſtill uſed by the People to bath in. Near to which, upon the Pedeſtal of a broken Pillar (or perhaps it might be an Altar) remains an Inſcription, importing, that *Bolanus*,

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nus, Son of *Zenobius*, &c. being elected Overſeer, or Curator of this Fountain, under *Jaribolus*, built this Altar to *Jupiter*, in the Year of *Alexander* four Hundred and ſeventy-four; that is, of our Lord one hundred and fifty. Hot ſulphureous Baths are Things very frequent in this Country; and thence it obtained the Name of *Syria Salutifera*. The Scent of the Waters here, is much like thoſe of *Bath* in *England*, but not ſo ſtrong. On the contrary, when they have run ſo far from the Fountain, as to become cold, they are very potable, and are the only Waters the Inhabitants uſe. But we, during our Stay there, ſent to a Fountain of very excellent Water, about an Hour Diſtant from the City.

On the eaſt Side likewiſe of the long Piazza ſtands, if ſuch an Expreſſion may be uſed, a Wood of Marble Pillars, ſome perfect, and others deprived of their beautiful Capitals; but ſo ſcattered and confuſed, that it is not poſſible to reduce them into any Order, ſo as to conjecture to what they anciently ſerved. In one Place are ſeveral together in a Square after this

this manner, paved at the Bottom with a broad flat Stone, but without any Roof or Covering. And at a little Diſtance from that, ſtands the Ruins of a ſmall Temple, which by the Remains ſeems to have been for the Workmanſhip very curious. But the Roof is wholly gone, and the Walls very much defaced, and conſumed with Time. Before the Entrance which looks to the South, is a Piazza ſupported by ſix Pillars, two on one Hand of the Door, and two on the other, and at each End one. And the Pedeſtals of thoſe in the Front have been filled with Inſcriptions, both in *Greek*, and the other Language; but they are now ſo worn out, as not to be intelligible.

But as great a Curioſity as any were their Sepulchers, being ſquare Towers, four or five Stories high, and ſtanding on both Sides of an hollow Way, towards the north Part of the City. They ſtretch out in Length the Space of a Mile, and perhaps formerly might extend a great Way further. At our firſt View of them, as we entred the Place,

Vol. III. Place, we could not conjecture what they were. Some thought them the Steeples of ruined Churches, and were in Hopes to have found ſome Foot-ſteps of Chriſtianity here. Others took them to have been Baſtions, and part of the old Fortifications, though there is not ſo much as any Foundation of a Wall to be ſeen. But when we came a Day or two after, more curiouſly to enquire into them, we quickly found their Uſe. They were all of the ſame Form, but of different Splendour and Greatneſs, according to the Circumſtances of their Founders. The firſt we viewed, was entirely Marble; but is now wholly in Ruins, and nothing but an Heap of broken Stones. Amongſt which we found the Pieces of two Statues, one of a Man, and another of a Woman, cut in a ſitting, or rather leaning Poſture. The Heads and Part of the Arms of both were broken off, but their Bodies remaining pretty entire; ſo that we had the Advantage of ſeeing their Habits: which appeared very Noble, but more approaching the *European* Faſhion, than what is now in uſe in the

the Eaſt; which inclined me to believe they might be *Romans*. Upon broken Pieces of Stone tumbled here and there, we found ſome as broken Inſcriptions; but not affording any perfect Senſe, they are not worth the Tranſcribing.

Many other Sepulchers there were, as much gone to Decay as this, which therefore we paſs by to go to two, that ſtood almoſt oppoſite to one another, and ſeemed moſt perfect of any, though not without Marks of the *Turkiſh* Malice. They are two ſquare Towers, rather larger than ordinary Steeples, and five Stories high; the Out-ſide being of common Stone, but the Partitions and Floors within of good Marble; and beautified too with very lively Carvings and Paintings, and Figures both of Men and Women, as far as the Breaſts and Shoulders, but miſerably defaced and broken. Under theſe Statues, or by their Sides, are, in the unknown Character, the Names probably of the Perſons there buried, or by them repreſented; or elſe ſome other Memorials of them. We entred one of theſe by a Door on the

the ſouth Side, from which was a Walk croſs the whole Building, juſt in the Middle. But the Floor was broken up, and ſo gave us the Sight of a Vault below, divided after the ſame manner. The Spaces on each Hand were again ſubdivided into ſix Partitions by thick Walls, each Partition being capable of receiving the largeſt Corps: and piling them one above another, as their Way appears to have been, each of thoſe Spaces might contain at leaſt ſix or ſeven Bodies. For the loweſt, ſecond, and third Stories, thoſe Partitions were uniform, and altogether the ſame; ſave from the ſecond Floor, which anſwered the main Entrance, one Partition was reſerved for a Stair-caſe. Higher than this, the Building being ſomething narrowed towards the Top, would not afford Space for continuing the ſame Method. Therefore, the two uppermoſt Rooms were not ſo parted, nor perhaps ever had any Bodies laid in them: unleſs it was, that of the Founder alone, whoſe Statue wrapt up in Funeral Apparel, and in a lying Poſture, is placed in a Nich,

Nich, or rather Window in the Front of the Monument, ſo as to be viſible, both within and without. Near to this Statue was an Inſcription. Vol. III.

The other Monument on the other Side of the Way, is very much like this; only the Front and Entrance are toward the North, and 'tis not altogether ſo polite, nor ſo well painted. But the Carvings are as good, and it ſhews altogether as ſtately and magnificent as the former. Beſides, it has the Advantage in Age of a whole Century of Years, as appears from the Date of an Inſcription, that is placed above a Nich in the Front, adorned with handſom Borders and Corniſhes; the Place doubtleſs of ſome Statue, and probably, that of the Founder. This Inſcription is the moſt ancient I met with (ſays my Reverend Author) in *Tadmor*, the three Hundred and fourteenth Year from the Death of *Alexander* the Great, preceding the Birth of our Saviour about ten Years. The other Inſcription is alſo between twenty and thirty Years before the Reign of *Adrian*, and conſequently, before the *Romans* got footing here.

And

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And from theſe ſumptuous Structures, and coſtly *Mauſolæa*, we may reaſonably conclude, they were a potent and opulent People, before they became ſubject to the *Romans*, and were not obliged to them for their Greatneſs.

And here the reverend and learned Dr. *Halifax* ends his Account in relation to *Tadmor*; of which I have given the Reader an Abſtract, omitting little elſe, but the ſeveral Inſcriptions tranſcribed by the Doctor, and his Remarks thereupon, which I thought not ſo proper for this Place. However, it may not be amiſs to take Notice here of one general Remark made by the Doctor, in reference to the Inſcriptions that are yet to be ſeen upon almoſt all the Pillars of the great Piazza above-mentioned. It is this, that from the ſaid Inſcriptions may be collected, that as the State, the Senate, and People, did ſometimes Honour thoſe that had been in publick Truſt, with Inſcriptions on theſe Pillars; ſo when this was not done by them, private Perſons had the Liberty to do the ſame for their Friends. Whence it appears alſo, that they eſteemed

esteemed it very Honourable, to have their Memories preserved after this Manner. As a further Instance hereof may serve, what the Doctor takes Notice of in reference to another Pillar above-mentioned, on which was an Inscription with the Mention of Men's Names, but without particularizing what they did to deserve that Honour: which is something strange, unless we may suppose, it was a prevailing Vanity in these eastern Countries, thus to endeavour to Eternize their Names. An Instance whereof we have in Scripture, in *Absalom*'s setting him up a Pillar, (2 *Sam.* 18. 18.) and perhaps before him in *Saul*, 1 Sam. 15. 12.

It remains now only to add one Remark of my own, in Relation to the vast Plain, which, the Doctor in the Beginning of his Letter tells us, stretches to the South of *Tadmor*, beyond the Reach of the Eye. In this Plain (adds he) you see a large Valley of Salt, affording great Quantities thereof and lying near about an Hour's Distance from the City. And this more probably is the *Valley of Salt*, mentioned

Vol. III. 2 *Sam.* 8. 13. where *David* ſmote the *Syrians*, and ſlew eighteen Thouſand Men, than another which lies but four Hours from *Aleppo*, and has ſometimes paſt for it. Now though the Doctor's Obſervation is true enough, that this Valley by *Tadmor*, is *more probably* the Valley of Salt, mentioned 2 *Sam.* 8. 13. than that which lies not far from *Aleppo*; yet it appears from what has been above ſaid, *Chap.* 2. *Sect.* 24. that neither the one nor the other is the Valley mentioned in the forecited Text, but another lying near the Salt-Sea, and the Land of *Edom*, *Aram* (or the *Syrians*) being a corrupt Reading in the forecited Text for *Edom* or the *Edomites*, as is ſhewn in the Chapter and Section above cited. And though Reaſon it ſelf will tell us, that it is but likely, that the Parts about the Salt-Sea ſhould be impregnated with Salt; yet, ſince my penning the Section concerning *the Valley of Salt* mentioned in Scripture, I have obſerved a Paſſage in Mr. *Maundrel's Journey from Aleppo* to *Jeruſalem*, wherein He tells us, that He was an Eye-witneſs, that the Country about

about the ſalt or dead Sea, did abound with ſaline Particles. We found, ſays he, the Plain (namely, near *Jordan*) very barren, as we paſſed along it, producing nothing but a kind of Samphire, and other ſuch marine Plants. I obſerved in many Places of the Road, where Puddles of Water had ſtood, a Whiteneſs upon the Surface of the Ground; which, upon Trial, I found to be a Cruſt of Salt, cauſed by the Water to riſe out of the Earth, in the ſame manner as it does every Year in the Valley of Salt, near *Aleppo*, after the Winter's Inundation. Theſe ſaline Effloreſcencies I found at ſome Leagues Diſtance from the dead Sea, which demonſtrates, that the whole Valley muſt be all over plentifully impregnated with that Mineral. 'Tis true, that what Mr. *Maundrel* here ſays, relates to that Part of the Plain or Valley, that lay on the north End of the Salt-Sea; but it is not to be doubted, but the ſame holds true as to the more ſouthern Parts lying on the ſame Sea, and nearer to the Land of *Edom*.

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But to return to *Tadmor*; the Account whereof I ſhall conclude with obſerving, that as to the Nature of its Soil, it might be looked upon as ſeated as it were in an *Iſland* or Spot of fertile Land, ſurrounded with a *Sea* or vaſt Tract of barren Lands. Such Spots, *Strabo* tells us, were frequent in *Libya* or *Africk*, and by the *Egyptians* were called *Abaſes*; whence poſſibly the Name of the *Abaſyne* or *Abiſſine* Nation is derived. As to the geographical Situation of (*Tadmor* or) *Palmyra*, *Ptolemy* places it in the Latitude of *Tripoly* on the Coaſt of *Syria*, and four Degrees more eaſterly, and he makes it the Capital of ſixteen Cities in *Syria Palmyrena*, whereof *Alalis*, and *Danaba*, and *Evaria*, were afterwards Biſhops Sees. *Pliny* places it two Hundred and three Miles from the neareſt Coaſt of *Syria*, and three Hundred and thirty-ſeven Miles from *Seleucia upon Tigris*, near *Bagdat*. *Joſephus* places it one Day's Journey from *Euphrates*, and ſix from *Babylon*; which muſt be underſtood of an Horſeman's Journey of about ſixty Miles a-day, it being more than ſo much from this City

City to *Euphrates*. *Ptolemy* also mentions a River running by *Palmyra*, which did not appear to our Travellers, unless that Gutt or Channel, wherein they were overflowed by the Rain-waters, was the Bed thereof; which may possibly run with a constant Stream in the Winter or Times of much Rain. But this (as the Rivers of *Aleppo* and *Damascus* at this Day) is made by *Ptolemy*, not to empty it self into the Sea or any other River, but to be imbibed by the thirsty Earth of the Desarts. And so much for the once most Noble City of *Tadmor* or *Palmyra*, said in Scripture to be built by *Solomon*. Vol. III.

7. *Of* Ezion-geber *and* Eloth.

In *ver.* 26. of this 9th Chapter, we are informed, that *Solomon made a Navy of Ships in Ezion-geber, which is beside Eloth, on the Shore of the Red-Sea, in the Land of Edom.* In 2 *Chron.* 8. 17. we are told, that *Solomon* himself *went to Ezion-geber, and to Eloth, at the Sea-side in the Land of Edom.* In *Num.* 33. 35. we read, that one of the Encampments of the *Israelites* was at *Ezion-geber*; and *Deut.* 2. 8. *Moses* reminds the *Israelites*, how that,

Vol. III. *when they paſſed by from the Children of Eſau, through the Way of the Plain from Elath and Ezion-geber, they turned and paſſed by the Way of the Wilderneſs of Moab.* Theſe are the Texts, wherein theſe Places are firſt mentioned in the Sacred Hiſtory. And as from hence it might be inferred, that *Ezion-geber* and *Eloth* were neighbouring Places, and both near to the Land of *Edom*; ſo from the Texts we are ſpeaking of in relation to *Solomon*, it is evident, that they were not only adjoyning Cities, but both ſituated in the *Land of Edom*; and conſequently, that the Land of *Edom* did reach quite to the Shore of the Red-Sea. And this affords a great Confirmation to the Truth of that Opinion, that the *Red-Sea* was ſo called as lying on the Coaſt of *Edom*; of which I have ſpoken *Vol. II. Chap.* 1. *Sect.* 2. *N.* 3. of this my Geography of the Old Teſtament. That *Ezion-geber* was a Sea-port Town, is clear from the Account we have in Scripture thereof, it being ſaid here (1 *King.* 9. 26.) expreſsly, that *Solomon made a Navy of Ships in Ezion-geber*; and (*Chap.* 22. *ver.* 48.) that *the Ships*, which

which *Jehoſhaphat* made, *were broken at Ezion-geber.* That *Elath* (or *Eloth*) was a Sea-port or Haven, is not ſo evident from Scripture; but what is ſaid of *Solomon*'s going to *Eloth*, as well as to *Ezion-geber*, (2 Chron. 8. 17.) ſeems to favour it. Likewiſe particular Notice being taken (2 *King.* 14. 22.) of *Azariah's reſtoring Elath to Judah*; and again (2 *King.* 16. 6.) of *Rezin* King of *Syria*, *recovering Elath to Syria, and driving out the Jews from Elath*, this ſhews, that *Elath* was a Place of more than ordinary Importance; and therefore it was ſo moſt probably, on Account of its being a good Port or Haven; ſince it (as well as *Ezion-geber*) is expreſsly ſaid (2 *Chron.* 8. 17.) to be ſituated *on the Sea-ſide.* And this is further confirmed by our finding a Bay of the Red-Sea, called in Heathen Writers, *the Elamitick* or *Elanitick Bay*, taking without doubt this Name from a Port on it, named *Elama* or *Elana*; which might be very probably the ſame denoted in Scripture by *Elath* or *Eloth*; eſpecially ſince *Euſebius* and *Jerom* tell us, that it was in their Days called Vol. II.

Vol. III. *Ælа*; and that from thence they were wont to ſet Sail for the *Indies* and *Egypt*; and that there was placed the tenth *Roman* Legion; which further ſhews it to be a Place of great Conſequence. As for *Ezion-geber* (or *Ezion-gaber*) ſome will have it to be the ſame Port, that was by the *Greeks* and *Latins* called *Berenice*, from an *Egyptian* Queen of that Name; but *Euſebius* and *Jerom* tell us, that in their Time it was thought to be the ſame, that was then called *Aſia*, as it is in the *Greek* of *Euſebius*; or *Eſſia*, as it is in the *Latin* of *Jerom*. As for the Land of *Ophir*, whither the Ships of *Solomon* are ſaid to have went, and fetched from thence Gold, it is ſpoken of *Vol. I.*

8. *of* Sheba. In the Beginning of *Chap.* 10. we have an Account of the Queen of *Sheba*'s coming to *Solomon*. The learned are divided as to the Situation of this *Sheba*, ſome making it to lie in *Africk*, others in *Arabia*. The eldeſt Writer of the former Opinion is (I think) *Joſephus*, the *Jewiſh* Hiſtorian; and *Bochart* plainly intimates, that others who have ſince embraced the ſaid

ſaid Opinion, have done it ſolely upon *Joſephus*'s Authority, without duly conſidering what is to be ſaid againſt it. I ſhall not trouble the Reader with all the Flaws obſerved by *Bochart*, in the Account given us of this Queen by *Joſephus*; it will ſuffice to take Notice here of two or three of the moſt palpable Errors. *Joſephus* then makes this Queen of *Sheba* that came to *Solomon*, to reign over both *Ethiopia* and *Egypt*; whereas 'tis evident from the Sacred Hiſtory, that in the Time of *Solomon* there reigned over *Egypt* that *Pharaoh*, whoſe Daughter *Solomon* married; and *Shiſhak*, who not long after the Death of *Solomon*, made War upon *Rehoboam* the Son of *Solomon*. Again, *Joſephus* will have this Queen to be called the Queen of *Sheba*, from her Capital City. For (ſays he) the Metropolis of the *Ethiopians* was called *Saba*, before that *Cambyſes* named it *Meroe* from his Siſter. Whereas other Hiſtorians tell us, that *Cambyſes built Meroe*, (ſo that there was no ſuch Place afore,) and named it ſo from his Mother. Once more, *Herodotus*, whom *Joſephus* profeſſes

feſſes to follow herein, no where ſays, that any ſuch Woman reigned in *Ethiopia*. Theſe Obſervations may ſuffice to ſhew the Weakneſs of the Opinion we are ſpeaking of. I ſhall now add two or three Obſervations to confirm the Truth of the other Opinion; that by the *Queen of Sheba*, is to be underſtood the Queen of the Country ſo named, and ſituated (not in *Ethiopia* in *Africk*, but) in the ſouth Part of *Arabia Felix*. And 1ſt. *Bochart* obſerves, that the *Kingdom of Sheba* was uſually called by the *Orientaliſt*, *the South Country*, or *Kingdom of the South*. Whence it follows, that our Bleſſed Saviour ſpake, according to the common Mode, when he called the *Queen of Sheba*, by the Stile of *the Queen of the South*. 2dly. The Queen of *Sheba* in *Arabia Felix*, may be truly ſaid to come *from the utmoſt Parts of the Earth*, foraſmuch as theſe *Sabæans* inhabited the utmoſt Parts of *Arabia* ſouthward: whereas the *Ethiopians* in *Meroe* had ſeveral Nations more South than they in *Africk*. 3dly. *Arabia Felix* much more abounded with Gold and Spices, which were brought by that Queen to *Solomon*,

Solomon, than *Ethiopia* is reported to do. And laſtly, 'Tis related, that Women reigned over theſe *Sabæans*, as well as over the *Ethiopians*. This Kingdom may be ſeen in the Map of the Plantations of the Deſcendants of *Ham*, Vol. I.

9. *Of the Diviſion of the* Land of Iſrael *into two diſtinct Kingdoms*, viz. Kingdom of Judah, *and* Kingdom of Iſrael.

Solomon being Dead, preſently after *Rehoboam*'s Acceſſion to the Throne, the Tribes of *Iſrael* were divided into two diſtinct Kingdoms, ten of the Tribes ſetting up *Jeroboam*, the Son of *Nebat*, for their King, and the other two Tribes, *Judah* and *Benjamin*, adhering to the Houſe of *David*. It is indeed ſaid, (*Chap.* 11. *ver.* 11.) that God foretold *Solomon*, that for his Sins he would rend the Kingdom out of the Hand of his Son; *howbeit, not all the Kingdom*, but that he would *give one Tribe to his Son, for David's ſake, and for Jeruſalem's ſake.* And accordingly, *ver.* 32. *Ahijah* the Prophet acquaints *Jeroboam*, that as God had decreed to give *ten Tribes to him*, ſo he had decreed that *Solomon*'s Succeſſors ſhould *have one Tribe, for his Servant David's ſake, and for Jeruſalem's ſake, the City which he had choſen out of all the*

Vol. III. *the Tribes of Iſrael.* Now it being thus ſaid in theſe two Texts, that God would give *one Tribe* to the Deſcendants of *Solomon*; and it being plain from *Chap.* 12. *ver.* 21, 23. that the *two Tribes of Judah and Benjamin* did adhere to *Rehoboam*; nay, it being expreſsly ſaid, (2 *Chron.* 11. 12.) that he *had Judah and Benjamin on his Side*; hence at firſt View there ſeems to be ſome ſhew of Diſagreement, between theſe Texts, which Commentators have endeavoured to reconcile after various Manners. But whoſoever conſiders duly the Phraſe or Manner of ſpeaking made uſe of in thoſe Texts, where *one Tribe* is ſaid to be reſerved to the Houſe of *David*, will find, that thereby is plainly enough denoted, that the Houſe of *David* ſhould have *two Tribes* adhere ſtill to it. For both the ſaid Texts, (1 *King.* 11. 11. & 32.) rendred according to their full Importance, imply thus much, that to the Houſe of *David* ſhould be reſerved *one Tribe for David's ſake*, and *one Tribe for Jeruſalem's ſake*; and ſo *two* Tribes, *viz.* that of *Judah for David's ſake*, who was of that

that Tribe; and the other of *Benjamin for Jeruſalem*'s ſake, as being in that Tribe, *Joſh.* 18. 28. And as this Expoſition is eaſy, and takes away ſo much as the Appearance of any Diſagreement, ſo it is confirmed, not only expreſsly by the ſeventy Interpreters in 1 *King.* 11. 32. but alſo by the original Text it ſelf, when it ſays in both the forecited Paſſages, that only *ten Tribes* were given to *Jeroboam*; for thence it plainly follows, that the other *two* were reſerved to the Houſe of *David.*

Again, though it be ſaid, that ten Tribes were given to *Jeroboam*, yet this is not to be ſo ſtrictly underſtood, as if every City appertaining to the ſaid ten Tribes, did fall off to *Jeroboam.* For the contrary expreſsly appears, 2 *Chron.* 11. 10. where among the Cities, which *Rehoboam* built for Defence, we have Mention made of *Zorah* and *Aijalon*, which were allotted to the Tribe of *Dan*, as we read *Joſh.* 19. 41, 42. And as to the People, 'tis expreſsly ſaid, (2 *Chron.* 11. 13—17.) that *the Prieſts and the Levites that were in all Iſrael*, (i. e. in all the other Tribes that

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that fell off to *Jeroboam*) *reſorted to him* (i. e. *Rehoboam*) *out of all their Coaſts. For the Levites left their Suburbs and their Poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his Sons had caſt them off from executing the Prieſts Office unto the Lord. And after them, out of all the Tribes of Iſrael, ſuch as ſet their Hearts to ſeek the Lord God of Iſrael, came to Jeruſalem, to ſacrifice unto the Lord God of their Fathers.* And this gives clear Light to the true Meaning of 1 *King.* 12. 17. where it is ſaid, *but as for the Children of Iſrael which dwelt in the Cities of Judah, Rehoboam reigned over them.* The true and full Meaning of which ſeems to be this; that *Rehoboam* reigned, not only *over Judah and Benjamin*, but alſo *over ſuch of the other ten Tribes*, as adhering to the Service of the true God, came and *dwelt in the Cities of Judah.* For upon the Diviſion of the Kingdom into two, it is ſufficiently known, that as the Tribes of *Judah* and *Benjamin*, and what elſe appertained to the Houſe of *David*, was comprehended under the Name of the *Kingdom of Judah*, and the King thereof

thereof was ſtiled the *King of Judah*; ſo the other ten Tribes were denoted by the Name of the *Children of Iſrael*; their Country by the Name of the *Kingdom of Iſrael*, and their King was ſtiled *the King of Iſrael.* Vol. III.

10. *The Capital Cities of the Kingdom of Judah, and Kingdom of Iſrael.*

As to the Capital Cities of theſe two Kingdoms, *Jeruſalem* all along continued to be ſo in reſpect of the *Kingdom of Judah.* But as for the *Kingdom of Iſrael*, its Capital or Regal City was at firſt for ſometime *Shechem.* For we read, (1 *King.* 12. 25.) that *Jeroboam built Shechem in Mount Ephraim, and dwelt there.* That he did alſo ſometime reſide at *Tirzah*, is evident from *Chap.* 14. *ver.* 17. but whether He made it the Place of his conſtant or chief Reſidence in his latter Days, ſo as that the Regal Seat may be ſaid to be by Him tranſlated thither from *Shechem*, is not certain. Certain it is from *Chap.* 15. *ver.* 33. that *Baaſhah* (who ſlew *Nadab*, the Son of *Jeroboam*, and ſucceeded him) made *Tirzah* his Regal City. And it appears from *Chap.* 16. 8—23. that ſo it continued to be, during the Reigns of theſe ſucceeding Kings, *viz. Elah*, the Son

Vol. III. Son of *Baaſha*, and *Zimri*, and *Omri*. Which laſt *reigned ſix Years in Tirzah*; *and* then *He bought the Hill Samaria of Shemer, and built on the Hill, and called the Name of the City which He built, after the Name of Shemer Owner of the Hill*, (*Shemeron*, or) *Samaria*. And this was the Regal or Capital City of the Kingdom of *Iſrael*, not only the remaining Years of *Omri*'s Reign, but through the ſeveral Reigns of all his Succeſſors, even till an End was put to the Kingdom of *Iſrael*, by the Conqueſt of the King of *Aſſyria*. Of which more in its due Place.

II. *Of the* Lubims, *the* Sukkiims, *and* Ethiopians.

In *Chap.* 14. *ver.* 25. we read, that *in the fifth Year of Rehoboam, Shiſhak King of Egypt came up againſt Jeruſalem*. And in 2 *Chron.* 12. 1–4. we are further informed, that this Judgment came upon *Rehoboam*, becauſe *He forſook the Law of the Lord*; and alſo, that *the People were without Number, that came with Shiſhak out of Egypt; the Lubims, the Sukkiims, and the Ethiopians*. As for the *Lubims*, it is generally agreed by the Learned, that thereby are meant the *Libyans*, adjoyning to *Egypt*. And not only the Affinity

Affinity of the Names confirms this Opinion, but alſo the Signification of the *Hebrew* Word, it being derived from a Root or primitive Word, which denotes *to thirſt* or *Thirſt*; and ſo a very proper Word to denote the Inhabitants of *Libya* or *Africa*, as being a very *thirſty*, i. e. dry or ſandy Country. The *Hebrew* Word *Sukkiims*, is derived from a Word, which denotes either *a Tent* (whence the Name of *Succoth* is given to the Place, where *Jacob* pitched his Tents, when he came out of *Meſopotamia*, Gen. 33. 17.) or elſe *a Cave*. Hence the learned are not agreed, whether by the *Sukkiims* here mentioned are to be underſtood, the *Troglodytæ*, a People in the Parts of *Libya* or *Africk* adjoyning on to *Egypt* Southwards, and ſo called by the *Greeks* as living in *Caves*; or elſe the *Scenitæ*, a People in *Arabia Petræa*, or the Parts of *Arabia* adjoyning next to *Egypt*, and ſo called by the *Greeks* as living in *Tents*, and otherwiſe better known to theſe Parts of the World by the Name of *Saracens*. The laſt People mentioned in this Place, and called by our Tranſlation in Conformity Vol. III.

Vol. III. to the Septuagint *Ethiopians*, are denoted in the *Hebrew* Text by the Name of *Cuſhim*, as being Deſcendants of *Cuſh*; and therefore, thereby are moſt probably denoted the Inhabitants of *Arabia*, namely, of the other Parts of *Arabia*, beſides that inhabited by the *Sukkiims*, if thereby were denoted the *Scenitæ* or *Saracens*. That by the *Cuſhim* here mentioned, can't with any probability be underſtood the *Ethiopians*, living in *Africk* and beyond *Egypt*, is confirmed by their being related (*Chap.* 14. *ver.* 9—15.) to have invaded *Judah* in the Days of *Aſa*, under *Zerah* their King or Leader. At which Time *the Lord ſmote the Cuſhim*; *and Aſa, and the People that were with him, purſued them unto* Gerar; *and the Ethiopians were overthrown, and they* (i. e. *Aſa*, and his People) *ſmote all the Cities round about* Gerar, &c.— Whence it plainly follows, that the *Cuſhim* here mentioned, were ſuch as inhabited the Parts adjoyning to *Gerar*, and conſequently not any Part of the *African Ethiopia*, but *Arabia*.

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12. *of* Ramah, Ijon, Abel-beth-maachah, *&c.*

In *Chap.* 15. *ver.* 9—22. of this First Book of *Kings* we read, that *Baasha King of Iſrael went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa King of Judah.* Whereupon *Aſa* by great Preſents prevailed, upon *Benhadad* King of *Syria*, to invade the Kingdom of *Iſrael*; and the *Syrian* Army *ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the Land of Nephthali.* Whereupon *Baaſha left off building of Ramah*; *and King Aſa made a Proclamation throughout all Judah, and they took away the Stones of Ramah and the Timber thereof, and King Aſa built with them Geba of Benjamin and Mizpah.* The Circumſtances here mentioned, make it almoſt unqueſtionable, that the *Ramah* here ſpoken of, is to be underſtood of the *Ramah* near *Jeruſalem*, lying in the Tribe of *Benjamin*. By *Baaſha's Building* it, is probably to be underſtood his *Fortifying* it, and perhaps, to that End, building a Tower or Cittadel therein; the Materials whereof were carried away by the Men of *Judah* to build, *i. e.* to *fortify Geba* and

Vol. III. *Mizpah*, two other Cities of *Benjamin*. The Deſign of *Baaſha* in building or fortifying *Ramah*, in order that *He might not ſuffer any to go out or come in to Aſa King of Judah*, probably alludes to what is related, 2 *Chron.* 15. 8, 9. where we learn, that *Aſa* had taken ſome Cities that were in Mount *Ephraim*, and that the People came over to him out of *Ephraim*, and *Manaſſeh*, and *Simeon* in Abundance. The Cities *Ijon* and *Abel-beth-maachah*, being mentioned with *Dan*, and the Country of *Cinneroth*, and the Land of *Nephthali*; it is not to be doubted, but that they lay in thoſe northern Parts of the Kingdom of *Iſrael*, though their Situation can't be more particularly aſſigned from any Thing ſaid in Scripture of them.

13. *Of* Gibbethon. At *ver.* 27. of this *Chap.* 15. we read, that when *Baaſha* ſmote *Nadab*, the Son of *Jeroboam*, this latter was laying Siege to *Gibbethon, which belonged to the Philiſtines*. This City is expreſsly reckoned, *Joſh.* 19. 44. among the Cities allotted to the Tribe of *Dan*, and alſo 'twas aſſigned as a Levitical City in that Tribe. Wherefore,

fore, either the *Iſraelites* had never hitherto expelled the *Philiſtines* out of it, or elſe the *Philiſtines* had again recovered it. It ſeems to have been a ſtrong Place; foraſmuch as the Siege ſeems to have been carried on from before the Death of *Nadab*, all along the Reign of *Baaſha*, till the Death of his Son *Elah*, by *Zimri*, and the ſetting up of *Omri* for King againſt *Zimri*. For the Text tells us, that *the People were encamped at Gibbethon; and the People that were encamped, heard ſay, Zimri has conſpired and ſlain the King: wherefore all Iſrael made Omri the Captain of the Hoſt, King over Iſrael that Day in the Camp*, Chap. 16. ver. 15, 16.

14. *Of* Samaria, *the Capital of the Kingdom of* Iſrael.

Omri being made King, goes up from *Gibbethon*, and beſieges *Tirzah*, and takes it, and reigns there ſix Years. After which he removes his Regal Seat to *Samaria*, a City which he new built from the Ground, on an Hill bought of one *Shemer*, from whom he called the City by the Name of *Samaria*, (as has been above obſerved.) This City from thenceforth continued to be the Regal or Capital

Vol. III. City of the Kingdom of *Iſrael*, till a Period was put to the ſaid Kingdom. And hence the Word *Samaria* is often uſed by the Sacred Writers of the Old Teſtament, to denote the whole Kingdom of *Iſrael*. It was firſt beſieged by *Benhadad* King of *Syria*, and reduced to ſo great Extremity, that the Head of an Aſs was ſold for eighty Shekels of Silver, which is computed by ſome to be about ten Pounds Sterling; but however, the City was then miraculouſly delivered according to the Prediction of the Prophet *Eliſha*. It was afterwards taken by *Salmanaſſar* King of *Aſſyria*, after a Siege of three Years. This Prince took away the *Iſraelites* or ten Tribes Captive, and inſtead of them ſent a new Colony of diverſe Nations, who patched up a Religion, out of the *Jewiſh* Religion, and their own heatheniſh and ſuperſtitious Rites. In the Time of the *Maccabees*, this City was taken by one of the *Maccabean* Family, and wholly ruined. *Herod* the Great, being pleaſed with the Situation of it, again rebuilt it in a more ſtately Manner than before; beautifying it with fine marble Pillars, and

and other carved Stones, which are in great Abundance found amongſt the Rubbiſh. He incloſed it alſo with a ſtrong Wall, and beautifyed it with a Temple; and in Honour of *Auguſtus Ceſar*, he named it *Sebaſte*, the *Greek* Word *Sebaſtos* being uſed in that Language to anſwer to the *Latin Auguſtus*. *Herod Agrippa* obtained this City of the *Roman* Emperour *Caligula*, and ſiding with the *Romans* againſt the *Jews* under *Veſpaſian*, they then avoided the publick Calamity of that Country. But afterwards taking other Meaſures, they were together with the reſt of the *Jews* extirpated out of *Paleſtine* by the Emperour *Adrian*; and the City has ſince gone to Decay. It is conjectured by *Brochard*, who traced the Ruins of it, to have been bigger than *Jeruſalem*. *John* the Baptiſt is ſaid to be buried here. It was in the Time of the Chriſtian Emperours an Archbiſhop's See; but now there are only a few Cottages, and Convents inhabited by *Greek* Monks. Vol. III.

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15. *Of the Brook* Cheriſh.

The following Part of the Firſt Book of *Kings* (viz. from *Chap.* 16. *ver.* 28.—to *Chap.* 22. *ver.* 40.) is taken up with the Hiſtory of *Ahab*, Son of *Omri*, and King of *Iſrael*, intermingled with the Hiſtory of the famous Prophet *Elijah*. And the firſt Place that occurs here, and has not yet been ſpoken of, is the Brook *Cheriſh*, which is ſaid (*Chap.* 17. *ver.* 3.) to be *before Jordan*. From which nothing elſe can be well inferred, but that this Brook ran into *Jordan*. Whether it lay on the eaſt or weſt Side of *Jordan*, is not agreed on. *Euſebius*, or at leaſt *Jerom*, places it *beyond Jordan*, and ſo on the eaſt Side of it: but others generally agree in placing it rather on the Weſt of *Jordan*, becauſe it is ſaid (*ver.* 3.) by God to *Elijah*: *get thee hence, and turn thee Eaſtward, and hide thy ſelf by the Brook Cheriſh, that is before Jordan.* Where the Expreſſion, *turn the eaſtward*, ſeems to imply, that *Elijah* was on the weſt Side of *Jordan*: for had he been on the eaſt Side, then to have gone to a River that ran on that Side into *Jordan*, would have been to have turned *weſtward*.

weſtward. The particular Situation of this Brook is aſſigned by *Adrichomius*, in the Confines of *Ephraim* and *Benjamin.*

16. *Of* Zarephath.

As for *Zarephath* (Chap. 17. ver. 9.) which belonged to *Zidon*, it is in the New Teſtament (*Luk.* 4. 26.) called *Sarepta*; and under that Name I have ſpoken of it in *Part. I. Chap.* 4. *Sect.* 6. of my Geography of the New Teſtament. And in like manner, Mount *Carmel*, the River *Kiſhon*, and all the other Places mentioned in the remaining Part of this Firſt Book of *Kings*, have been afore ſpoken of in my Geography of the Old Teſtament.

CHAP.

CHAP. IV.

Places mentioned in the Second Book of Kings, *and not ſpoken of before.*

1. Moab *rebels againſt* Iſrael.

THE *Second Book of Kings* begins with giving us an Account, how *Moab*, that was afore tributary to the King of *Iſrael*, *rebelled againſt Iſrael*; i. e. caſt off their Subjection to the King of *Iſrael*, *after the Death of Ahab*; and how *Ahaziah*, the Son of *Ahab*, *ſent to enquire of Baal-zebub the God of Ekron*, concerning his Recovery from the Diſeaſe he then lay under; and what was thereupon done by the Prophet *Elijah*, of whoſe being taken up into Heaven, we have an Account, *Chap.* 2. The Places mentioned in both theſe two firſt Chapters, have been all ſpoken of before.

2. *The* Moabites *are ſubdued; the March of the* Iſ-

From *Chap.* 2. to *Chap.* 13. we have the Hiſtory of *Eliſhah* the Prophet, from the Death of *Elijah* whom he ſucceeded, to his own Death, intermixt

mixt with the Hiſtory of the King's of *Judah* and *Iſrael*. In *Chap.* 3. we are informed, how *Jehoram* (another Son of *Ahab*, that ſucceeded his Brother *Ahaziah*, for want of Iſſue of his own,) being joyned by *Jehoſhaphat* King of *Judah*, went againſt *Moab* in order to reduce it to Subjection again. And *ver.* 8, 9. we are particularly informed, that they went *the way through the Wilderneſs of Edom, and fetch'd a Compaſs of ſeven Days Journey.* Whereby is denoted, that they went not the moſt direct or neareſt Way to invade *Moab*, which lay over *Jordan*, and through the Tribe of *Reuben*, or ſouth Part of the Country beyond *Jordan*; but *fetch'd a Compaſs through the Wilderneſs of Edom*, which probably lay on the South-Weſt of the Salt-Sea, and ſo invaded *Moab* on thoſe Parts, which were moſt diſtant from *Iſrael*, and on which conſequently they leaſt expected to be invaded upon.

Vol. III. raelites, *and the Place of Battle.*

In *Chap.* 4. *ver.* 42. we read of a Man that came from *Baalſhaliſha*, and brought *Eliſha* twenty Loaves of Barley, wherewith He fed an hundred Men, ſo that they left thereof. This Place

3. *of* Baalſhaliſha.

Vol. III. Place is in the Septuagint Verſion writ *Bæthariſa*, which, *Euſebius* and *Jerom* tell us, was a Town in the Borders of *Dioſpolis*, about fifteen Miles diſtant from it to the North, in the Country of *Thamna*, whence it appears to have been ſituated in Mount *Ephraim*. And this Deſcription agrees well enough, with what we read of *the Land of Shaliſha* (1 Sam. 9. 4.) wherein this *Baalſhaliſha* probably was ſituated. For *the Land of Shaliſha* probably lay in *Ephraim*. Though *Jerom* will have *Shaliſha* to be the ſame with *Zoar*, otherwiſe called *Belah*, whither *Lot* fled; and hence ſome have fancied, that *Baalſhaliſha* ſhould rather be read *Belaſhaliſha*, as a Name compounded of *Bela*, and *Shaliſha*. The *Chaldee Paraphraſt*, and *Arabick* Interpreter render it *the South Country*, which favours the latter Opinion, rather than the former; inaſmuch as *Zoar* lay indeed to the South of *Gilgal*, where *Eliſha* then was, whereas *Ephraim* lay to the North and North-Weſt.

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In *Chap.* 8. *ver.* 20, 21. we read, that *in the Days of Joram*, Son of *Jehoſhaphat*, *Edom revolted from under the Hand of Judah, and made a King over themſelves.* Whereupon *Joram went over to Zair, and ſmote the Edomites.* From the Circumſtances of the Story, this *Zair* appears to be near or in the Land of *Edom.* It ſeems by ſome Interpreters to be taken for the ſame as *Seir*, whereby the Land of *Edom* is frequently denoted in Scripture; but it is differently writ in the *Hebrew* Tongue, and by the LXX Interpreters it is rendered *Sior.* 4. *of* Zair.]

In the following Verſe of the ſame Chapter, we read, that *then Libnah revolted at the ſame Time.* This is conjectured by ſome to be a different Place from the *Libnah*, lying in the Tribe of *Judah*, and often mentioned in the Sacred Hiſtory; and they will have it to be a City of *Edom.* But it ſeems moſt probable, that it was no other than the City of *Judah*, and which was one of the Cities in that Tribe aſſigned to the Sons of *Aaron*; and that by the *Revolting* thereof is to be underſtood, the Inhabitants refuſing 5. *of* Libnah.

ſing to admit the Idolatrous Worſhip he would have ſet up there, as well as in other Places of his Kingdom; and that, therefore, upon his Death, or ſome ſhort Time after, they opened their Gates again. And this ſeems to be confirmed, not only by its being expreſsly ſaid, (*2 Chron.* 21. 10.) *The ſame Time alſo did Libnah revolt from under his Hand; becauſe He had forſaken the Lord God of his Fathers:* but alſo by its being ſaid (both 2 *King.* 8. 22. and 2 *Chron.* 21. 10.) only, that *Libnah revolted*, without adding thereto what is juſt afore ſaid of *Edom*, that it continued to revolt *unto this Day.* The Omiſſion of which Expreſſion ſeems to imply, that *Libnah* had ceaſed ſo to revolt afore the Time the Sacred Pen-man writ.

6. *Of* Gur, *and* Ibleam.

In *Chap.* 9. *ver.* 27. we read, that *Jehu* being anointed King of *Iſrael* by the Appointment of God, and having ſlain *Joram*, the Son of *Ahab*, he followed after *Ahaziah*, the King of *Judah*, that aided *Joram*; and that *Jehu*'s Men ſlew him *at the going up to Gur, which is by Ibleam.* Now *Gur* is no where elſe mentioned in Scripture; but

but *Ibleam*, by which it is ſaid to be, is mentioned in two other Places; *viz.* Joſh. 17. 11. *and* Judg. 1. 27. In the former Place we read, that *Manaſſeh had in Iſſachar and Aſher, Bethſhean and her Towns, and Ibleam and her Towns*, &c. Where, by the Expreſſion, *in Iſſachar and Aſher*, is probably meant in the Confines of thoſe two Tribes; where alſo *Megiddo* is ſaid to be ſituated in the ſame Text. Some underſtand *Gur* (or as it is in the Vulgar *Latin*, *Gaver*) to be the Name of an Aſcent or Hill by *Ibleam*; and the LXX Interpreters render the *Hebrew* Text thus: *In the going up to Gai, which is Ibleam*; whereby they plainly underſtood *Gai* or *Gur* to be only another Name for *Ibleam*. Vol. III.

7. *Of* Selah, *or* Jokthеel.

In *Chap.* 12. *ver.* 20. we read, that the Servants of *Joaſh* King of *Judah*, made a Conſpiracy, and ſlew him in *Bethmillo*, or *the Houſe of Millo, which goes down to Silla*; of which we have ſpoken in the (*) Deſcription of the City of *Jeruſalem*. In *Chap.* 14. *ver.*

(*) Chap. 2. Sect. 10, 11. *of this Volume.*

7.

7. we are informed, that *Amaziah*, the Son of *Joaſh*, *ſlew of Edom in the Valley of Salt ten Thouſand, and took Selah by War, and called the Name of it Joktheel, unto this Day.* Of the Valley of Salt I have afore ſpoken. The Word *Selah* does in the *Hebrew* Tongue ſignify a *Rock*, and ſo exactly anſwers to the *Greek* Word *Petra*; and therefore it is not without Reaſon agreed upon by Commentators, that this *Selah* was the ſame City with that called by the *Greeks* and *Latins*, *Petra*, lying in *Arabia Petræa*, thought to be ſo named from this its chief City: though others rather think, that as this City had its Name from its Situation on (*a*) a Rock, ſo the adjacent Tract was called *Arabia Petræa*, from its being overſpread with ſuch Rocks or Rocky Hills.

8. Jeroboam, *Son of* Joaſh, *how ſaid to* reſtore the Coaſt of Iſrael. *And of* Gath-hepher.

In *ver.* 25. of this 14th Chapter, we are informed, that *Jeroboam, the Son of Joaſh, King of Iſrael, reſtored the Coaſt of Iſrael from the entring in of Hamath, unto the Sea of the Plain, ac-*

(*a*) *Compare* 2 Chron. 25. 12.

cording

cording to the Word of the Lord, which he ſpake by Jonah the Prophet, who was of Gath-hepher. Of the *Entring in of Hamath*, I have afore ſpoken; and that by the *Sea of the Plain*, is meant the *Salt Sea*, (otherwiſe called by common Writers, *the Dead Sea*, and the *Aſphaltite Lake*,) is clear from *Deut.* 3. 17. Why this King is ſaid *to reſtore* theſe Parts, may be gathered from 1 *King.* 15. 20. and 2 *King.* 10. 33. For in the former Place we have an Account, that *Benhadad* the King of *Syria* had *ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the Land of Nephthali*; and in the latter Place we read, that *Hazael*, a ſucceeding King of *Syria*, ſmote all the Country beyond *Jordan*. The only Place mentioned in the Text we are ſpeaking of, and not afore deſcribed, is *Gath-hepher*, the Birth-place, or at leaſt Dwelling-place of *Jonas* the Prophet. This is expreſsly ſaid, by *Euſebius* and *Jerom*, to be ſituated in the Tribe of *Zabulon*; and the latter tells us in his Preface to the Prophecy of *Jonah*, that it was two Miles diſtant from *Sephorim* or *Dioceſarea*, in

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the Way thence to *Tiberias*; that it was no great Place, and that the Sepulcher of *Jonah* was ſhewn there in his Time. He alſo further obſerves, that ſome confounded this Place, with *Gath* near *Lydda* or *Dioſpolis*, and lying in the Country of the *Philiſtines*: whereas, the Sacred Hiſtory plainly diſtinguiſhes this from that, by the Addition of *Hepher* thereto. Whereby ſome ſuppoſe is denoted, that it lay in a Tract of *Zabulon*, called the *Land of Hepher*, 1 King. 4. 10; and that the King of *Hepher*, ſaid to be ſlain by *Joſhua*, (Joſh. 12. 17.) was King of this Land of *Hepher*. But this is only Conjecture. Upon the Teſtimony of *Euſebius* and *Jerom*, concerning the Situation of *Gath-hepher* in the Tribe of *Zabulon*, it ſeems very probable, that it was the ſame with *Gittah-hepher*, mentioned as lying in the eaſtern Coaſt of *Zabulon*, Joſh. 19. 13.

9. *Of* Kir *belonging to the King of* Aſſyria.

In *Chap.* 16. *ver.* 9. we read, that *Tiglath pileſer*, King of *Aſſyria*, *went up againſt Damaſcus*, *and took it*, *and carried the People of it captive to Kir.* This Place is rendred in the Vulgar *Latin*,

Latin, *Cyrene*, which can't be understood of the City or Country lying in *Africk*, and well known, and frequently mentioned by *Greek* and *Latin* Writers under the Name of *Cyrene*; forasmuch, as the King of *Aſſyria* (at leaſt in thoſe Days) had nothing to do with this *Cyrene*. Wherefore, by *Kir* and the *Cyrene* in the *Latin* Verſion, muſt be underſtood ſome City or Country lying within the Dominions of the King of *Aſſyria*. And accordingly we find a River *Cyrrhus*, and Cities called *Cyropolis*, and *Cyrena*, and *Carine*, mentioned by Writers as lying in theſe Parts; and a Part of *Media*, called *Syromedia*, from theſe *Syrians* (as is probably thought) being carried Captive hither.

In *Chap.* 17. we have an Account of the final Captivity of the *Iſraelites* or ten Tribes, by *Shalmaneſer* King of *Aſſyria*, who is ſaid (*ver.* 6) to *carry Iſrael away into Aſſyria, and to place them in Halah and in Habor by the River of Gozan, and in the Cities of the Medes.* In 1 *Chron.* 5. 26. 'tis ſaid, that the King of *Aſſyria* brought the *Reubenites* and *Gadites*, and half

16. *Of* Halah, Habor, Gozan, *&c*; *whither the ten Tribes were carried Captive.*

Vol. III. Tribe of *Manaſſeh, unto Halah, and Habor, and Hara, and to the River Gozan.* That by the River *Gozan* is here denoted, the Country about that River, and which by *Ptolemy* is called *Gauzanitis*, is ſo probable, as to be agreed upon by the Generality of Writers. The Word *Halah* may be otherwiſe writ agreeably to the *Hebrew Chalach*; and therefore is very probably thought to denote the Country in the north Part of *Aſſyria*, called by *Ptolemy Calacine* or *Calachene*. In like manner, *Habor* may be writ agreeably to the original *Chabor*; whence 'tis probably thought to be the Mountain (or the mountainous Country) between *Media* and *Aſſyria*, called by *Ptolemy Chaboras*. And laſtly, *Harah* (mentioned in 1 *Chron.* 5. 26.) is thought by ſome to denote the ſame with *the Cities of the Medes*, in this 2 *King.* 17. 6. which (they ſay) is confirmed by the Obſervation, that *Media* is by the *Greeks* ſometimes called *Aria*, and the *Medes Arii*; (namely, in *Herodot.* 7. 6. and *Pauſan. in Corinth.*) 'Tis certain, that in the eaſt or ſouth-eaſt Parts adjoyning to, or not far from *Media*,

Media, we meet with a Country, called *Aria* or *Ariene*. Vol. III.

In *Ver.* 24. *Chap.* 17. of this Second Book of *Kings* we are informed, that the *King of Aſſyria brought Men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the Cities of Samaria, inſtead of the Children of Iſrael.* I need not ſpeak any thing more of *Babylon* and *Hamath*; and I need but remind the Reader, that it has been afore obſerved in my Account of the Garden of *Eden*, that *Cuthah* here mentioned, was in all probability the ſame with *Cuſh*, which is ſaid by *Moſes* to be encompaſſed by the River *Gihon*, and that accordingly it is much the ſame with the Country called by the *Greeks*, *Suſiana*, (where we read of the *Coſſei* and *Ciſſii*, &c.) and to this very Day is ſaid to be called *Chuſeſtan*. As for *Ava*, what City or Country is denoted hereby, is hard to be accounted for. We do indeed read (*Deut.* 2. 23.) of the *Avims*, but then in the ſame Text we read alſo, *that the Caphtorim* (or *Philiſtines*) *deſtroyed them, and dwelt in their Stead,* II. *Of* Cuthah, *and* Avah.

long before theſe Times. And therefore *Ava* here mentioned, can't with any Probability denote the Country of the *Avims*, mentioned in the forecited Place of *Deuteronomy*, as ſome have imagined. Nor does it appear, that the King of *Aſſyria* had then under his Subjection, the Parts where theſe *Avims* are ſaid to dwell; nay, the contrary rather appears. The moſt probable Opinion, in this Matter, ſeems to be that of the learned *Grotius*, who has obſerved, that there are by *Ptolemy* mentioned a People of *Bactriana*, under the Name of *Avadiæ*. It is not to be omitted, that the Place here called *Ava*, ſeems in all Probability to be the ſame, that is called *Ivah*, Chap. 18. ver. 34, *and* Chap. 19. ver. 13.

12. *Of* Sepharvaim.

The *Sepharvaim* above-mentioned, is very probably conjectured by the Learned, to be the City called *Sipphara* by *Ptolemy*, and by *Abydenus*, *the City of the Sippareni*. It is called by a plural Name in *Ptolemy*, as well as by a dual in the *Hebrew*, probably, becauſe the River *Euphrates* ran through it, and ſo divided it as it were into two Cites.

In

In *Chap.* 18. *ver.* 34. together with the God's of *Hamath*, and *Sepharvaim*, and *Ivah*, we have Mention made of the God's of *Arpad*, and *Henah*. As to *Arpad*, thereby is probably denoted the Country lying above the Land of *Hamath*, and over againſt which lies the ſmall Iſland, called *Aradus* by the *Greeks* and *Latins*; which Name contains in it apparent Footſteps of the *Hebrew* Name *Arpad* or *Arvad*.

13. *Of* Arpad or Arvad.

As for *Henah*, I can neither meet with in others, nor think my ſelf of any ſatisfactory Account of it. *Grotius* thinks it might be (perhaps) *Ange* in *Arabia Felix*. Others take *Henah* and *Ivah* to be the Names of two Idols: but it ſeems clear from *Chap.* 19. *ver.* 13. that they were both Cities. The *Chaldee Paraphraſt* renders them, as two Verbs. The *Syriack* and *Arabick* Interpreters render, what is *Ivah* in our Tranſlation, all along by *Avah*; and *Henah* by *Noa*.

14. *Of* Henah.

In *Chap.* 19. *ver.* 12. beſides *Gozan*, and *Haran*, *and the Children of Eden*, *which were in Thelaſar*, (which have been all ſpoken of already, we have

15. *Of* Rezeph.

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Mention made of *Rezeph*. Now ſince we find in *Ptolemy* Mention made of *Reſapha* in the Country *Palmyrene*, on the Weſt of the *Euphrates*, and above ſpoken of; and alſo of *Rezipha* a City of *Meſopotamia*, and ſo on the Eaſt of the *Euphrates*; 'tis very probable, that one of theſe two might be the Place here called *Rezeph*; and moſt probably the laſt, as carrying in it the greateſt Affinity to the Letters of the *Hebrew* Word.

16. *Of* Carchemiſh.

In the Hiſtory of the Reign of the good King *Joſiah*, we have Mention made of *Carchemiſh* by *Euphrates*, (2 Chron. 35. 20.) This is probably thought to be the ſame, called by the *Greeks* and *Latins Circeſium*.

17. *Of* Rib'ah.

In 2 *King*. 23. 33. we read, that *Pharaoh-necoh put Jehoahaz*, the Son of *Joſiah*, *in Bands at Riblah*, *in the Land of Hamath*. Where the *Land of Hamath* lay, has already been ſhewn. And it is hence evident, that *Riblah* lay in the *Land of Hamath*; and conſequently out of the Land of *Canaan*, contrary to the Opinion of ſome. Hence others more reaſonably ſuppoſe it

it to be *Antiah*, or elſe *Apamea*, or ſome other of the Cities ſituated on the River *Orontes*; on which ſtood *Epiphania*, called *Hamath* in the Days of *Jerom*, and therefore probably thought by him to be the *Hamath* mentioned ſo often in Scripture. Vol. III.

18. *Of the Books of* Chronicles, *&c.*

And thus I have gone through the *Second Book of Kings*. The Places mentioned in the Books of the *Chronicles*, are chiefly the ſame with thoſe mentioned in the Books of the Sacred Hiſtory already gone through; ſome few that are mentioned peculiarly in theſe Books of the *Chronicles*, and are not mentioned in the other preceding Sacred Books, I have inſerted in their proper Places, into the Geography of the Books of *Kings*. As to the following Books of the Sacred Scripture, the principal Places mentioned in them, and of which (I think) we have any tolerable Knowledge, have alſo been taken Notice of before; excepting the Cities and other Places lying in *Perſia* or *Media*, or adjoyning to the *Perſian* Empire, and mentioned

oned in the Books of *Ezra*, *Nehemiah*, *Eſther*, *Ezekiel*, *Daniel*, and ſome other; of theſe therefore, I ſhall ſpeak ſomething in the following Chapter.

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CHAP. V.

Of Places ſituated in, or bordering on, the Antient Perſian *Empire, and mentioned in the* Old Teſtament, *but not ſpoken of already.*

I. Perſia, *whence ſo called.*

WE meet not with the Name of *Perſia* in the Sacred Hiſtory, before the Time of *Daniel* the Prophet, who lived in the Reign of *Cyrus*, the Founder of the *Perſian* Empire. This great and famous Emperour is ſaid, not only to have taught the Inhabitants of *Perſia* properly ſo called, the Art of *Horſemanſhip*; but alſo to have publiſhed an Edict or Law, importing, that it ſhould be eſteemed mean and ſcandalous for any Man of that Country to *go on Foot*, whether the Journey he went, were long or ſhort: by this Means enjoyning the Inhabitants to become *Horſemen*. Now the Word *Paras* in the *Oriental* Tongues denoting *an Horſeman*,

man, hence it is not improbably thought, that upon the ſaid Inhabitants thus becoming univerſally *Horſemen*, the Country and People came to be denoted by the Name of *Paras*, firſt in the Days of *Cyrus*; whereas, in former Days, both Country and People were denoted by the Name of *Elam*, one of the Sons of *Shem*, who firſt ſettled in theſe Parts after the Flood. From the Word *Paras*, the *Greeks* eaſily framed the Word *Perſis*, and from it the *Latins*, the Word *Perſia*.

2. Perſis *or* Perſia *properly taken, what.*

Paras or *Perſis*, in its moſt proper Acceptation, denoted only one Province of the *Perſian* Empire, which adjoyned on to the eaſt Side of *Suſiana*, formerly ſpoken of; and which is ſaid to this Day to be called *Phars* or *Pharſiſtan*, names which apparently retain Footſteps of the Antient *Oriental* Name *Paras*. But this Name is alſo uſed to denote ſeveral other and large Provinces, that were ſubdued by the *Perſians* properly ſo called, and lay chiefly to the North and Eaſt of the Province of *Perſis*. As to the Extent of the *Perſian Empire*, we find, that

that it was in the Days of *Ahaſuerus, from India even unto Ethiopia, over an Hundred and ſeven and twenty Provinces*, Eſth. 1. 1. Vol. III.

3. *Of* Cuſh *or* Ethiopia.

The Word here rendred *Ethiopia*, is *Cuſh*; which has been largely ſhewn to denote in Scripture *Arabia*, not *Libya* or *Africa*: and therefore, by *Ethiopia* here mentioned, is probably to be underſtood only the *Aſiatick Ethiopians*, i. e. ſome *Arabians* denoted by this Name in *Herodotus* the Hiſtorian.

4. *Of* India.

The Word rendred *India*, is in the Original *Hoddu* or *Hondu*; as it is now a-days read. But it is likely, that it was formerly read *Hiddu* or *Hindu*. Whence the *Greeks* derived the Names *India* and *Indus*, the latter given by them to the great River, which has been generally eſteemed the eaſtern Boundary of *Perſia*, and the former to the Country lying on the eaſt Side of the ſaid River, called now a-days by us moſt commonly the *Eaſt-Indies*, to diſtinguiſh it from the *Weſt-Indies*, otherwiſe called *America*, and unknown to the Antients; who therefore called the *Eaſt-Indies* ſimply *India*,

Vol. III. *India*, as knowing no other than that.

5. *of* Shuſhan. 'Tis evident from *Dan* 8. 2. and *Eſth.* 1. 2. that the King's of *Perſia* had a Palace in a City called *Shuſhan*, which we may well ſuppoſe to be the ſame called by the *Greeks*, *Suſa*, and ſo ſituated in the Province of *Suſiana*, which is the firſt Province of *Perſia*, that lies on the Eaſt of the *Euphrates*, or *Tigris*. This City probably took its Name from the *Lilies*, which abound in theſe Parts, for the *Lily* is called *Shuſhan* in the *Hebrew* Tongue. As from *Shuſhan*, the *Greeks* called the City it ſelf *Suſa*, ſo from their *Greek* Name of the City, they called the Province it lay in *Suſiana*. The City is thought to have been founded by *Tithonus*, Brother to *Priamus* King of *Troy*, and Father of *Memnon*: from whom the Cittadel was called *Memnonium*, the Palace and Walls, *Memnonians*, and *Suſa* it ſelf, *the City of Memnon*. But others will for theſe Reaſons have the City to have been built not by *Tithonus* the Father, but by the Son himſelf, *Memnon*. The Walls of this City are ſaid by *Caſſiodorus*

dorus (as *Heylin* relates) to be cemented with Gold. It was doubtleſs a very great, ſtately, and rich City. *Alexander* the Great is ſaid to have found therein fifty Thouſand Talents of uncoined Gold, beſides Wedges of Silver, and Jewels of an ineſtimable Value. It is now ſaid to be nothing but *Ruins*, and perhaps *not that*. Vol. III.

6. *Of the River* Ulai.

In the forecited *Chap.* 8. *ver.* 2. of *Daniel*, the Prophet tells us, that He had a Viſion by the River of *Ulai*, which doubtleſs is the ſame called by the *Greeks*, *Euleus*. That it ran by the City, nay, the Palace of *Shuſhan*, is alſo clear from the forecited Text. It is ſaid to be the greateſt River of the Province of *Suſiana*, and of ſo rare a Stream, that the *Perſian* King's would Drink of no other Water.

7. *Of* Media.

To the north of *Perſia* lay the Country called *Media*, frequently mentioned in the Sacred Hiſtory, and that in Conjunction with *Perſia*; not only on Account of their neighbouring Situation one to the other, but of their being for a long Time under one and the ſame Prince. It is generally believed, that it took its Name from *Madai*,

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Madai, one of the Sons of *Japhet*. But upon weighing what is offered by the judicious and learned Mr. *Mede* on this Subject, I am inclined to embrace rather his Opinion; that though it is not to be doubted, but this Country called in *Hebrew*, *Madai*, took its Name from one *Madai*; yet probably He was not the ſame with the Son of *Japhet*, (who rather ſettled him in *Myſia* in *Leſſer Aſia*, and in *Æmathia* or *Macedonia* in *Europe*,) but was a Deſcendant of *Shem*.

8. *Of* Achmetha, *or* Ecbatana.

In *Ezr.* 6. 2. we read, that there was *found at Acmetha, in the Palace that is in the Province of the Medes a Roll*, &c. Now the Word *Acmetha* may denote (as is obſerved in the Margin of our Bible) a *Coffer*: but it is rather underſtood by the Learned, to denote the Principal City of *Media*, called by the *Greeks*, *Ecbatana*, and often mentioned in the Apocryphal Books of *Eſdras* or *Ezra*, and of *Tobit*, and *Judith*. It was built not long after *Babylon*. For we find (ſaith Dr. *Heylin*) that *Semiramis*, the Wife of *Ninus*, in a War againſt the *Medes*, who had then rebelled, taking an Affection

Affection to the Place, cauſed Water-courſes to be made to it, from the further Side of the Mountain *Orontes*, digging a Paſſage through the Hills with great Labour and Charge. It being deſtroyed by the Injury of Time, it was re-edified by *Deioces*, the ſixth King of the *Medes*; and afterwards much beautified and enlarged by *Seleucus Nicanor*, one of the Succeſſors of *Alexander* the Great in his *Aſian* Conqueſts. For Beauty and Magnificence it was little inferior to *Babylon* or *Ninive*. In Compaſs it is ſaid to be one hundred and eighty, or two hundred Furlongs, which make about twenty-four of our Miles. The Walls thereof are affirmed in the Book of *Judith*, to be ſeventy Cubits high, fifty Cubits broad, and the Towers upon the Gates an hundred Cubits higher; all built of hewn and poliſhed Stones, each Stone being ſix Cubits in Length, and three in Breadth. But this is to be underſtood only of the innermoſt Wall, there being ſeven in all about it; each of them higher than the other, and each diſtinguiſhed by the Colour of their ſeveral Pinnacles, which gave unto

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the Eye a moſt pleaſant Proſpect. It was the ordinary Reſidence of the Kings of *Perſia*, in the Heat of Summer, as *Suſa*, before-mentioned and deſcribed, was in the Cold of Winter. The Royal Palace was about a Mile in Compaſs, and built with all the Coſt and Skill, that a ſtately Edifice did require. Some of its Beams are ſaid to be of Silver, and the reſt of Cedar, which were ſtrengthened with Plates of Gold. *Joſephus* the *Jewiſh* Hiſtorian relates, that it was built by the Prophet *Daniel*; which muſt be underſtood no otherwiſe, than that he over-looked the Work, or contrived the Model, appointed to do ſo by the Order of *Darius the Mede*, to whom the Building of the ſame is aſcribed by others. Neglected at length by the Kings of the *Parthian* Race, it became a Ruin.

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CHAP. VI.

Of the more Remarkable Places mentioned in the Apocryphal *Books, and not ſpoken of before.*

I ſhall in this laſt Chapter take Notice of the more remarkable Places mentioned in the *Apocryphal* Books, and which have not been ſpoken of before. I have not obſerved any Place or Country mentioned in the two *Apocryphal* Books of *Eſdras*, but what has ſomewhere or other been afore taken Notice of; and therefore paſſing by them, we come to the Book of *Tobit*. In *Chap.* 1. *ver.* 2. we read, that *in the Time of Enemaſſar*, (who is ſuppoſed to be the ſame called, 2 *King.* 17. 3. *Shalmaneſer*) *King of the Aſſyrians*, Tobit *was led Captive out of Thisbe, which is at the right Hand of that City, which is properly called Nephtali in Galilee.* Now it is thought with great Probability, that the City here ſaid to be *properly*

1. *Of* Thisbe, *and the City* Nephtali.

Vol. III. *called Nephtali* was the ſame with that, which was otherwiſe called *Kadeſh-Nephtali*, this being the principal City of *Nephtali* in the more early Times. And as it was called *Kadeſh-Nephtali*, to diſtinguiſh it from other Cities called by the Name of *Kadeſh*; ſo it is very likely, that it was alſo for Brevity ſake (omitting the former Part of the compound Name, namely *Kadeſh*, as common to it with other Places) called *Nephtali*; and the rather, as being the moſt eminent City in the Tribe of *Nephtali*. For it was not only a Levitical City, but alſo one of the three Cities of Refuge on the Weſt of *Jordan*.

2. *Of the City* Rages. In *ver.* 14. of this firſt Chapter of *Tobit*, we have Mention made of *Rages a City of Media*. This is probably enough thought to be the ſame with *Ragau* mentioned in *Chap.* 1. *ver.* 15. of the Book of *Judeth*. Nor is it a Conjecture without any Foundation, that it was built by *Reu* the Son of *Peleg*. For not only the Deſcendants of *Arphaxad* (of whom came *Peleg*, the Father of *Reu*) ſettled in theſe and the adjacent Parts; but *Reu* is called by the ſeventy Interpreters *Ragau*. And

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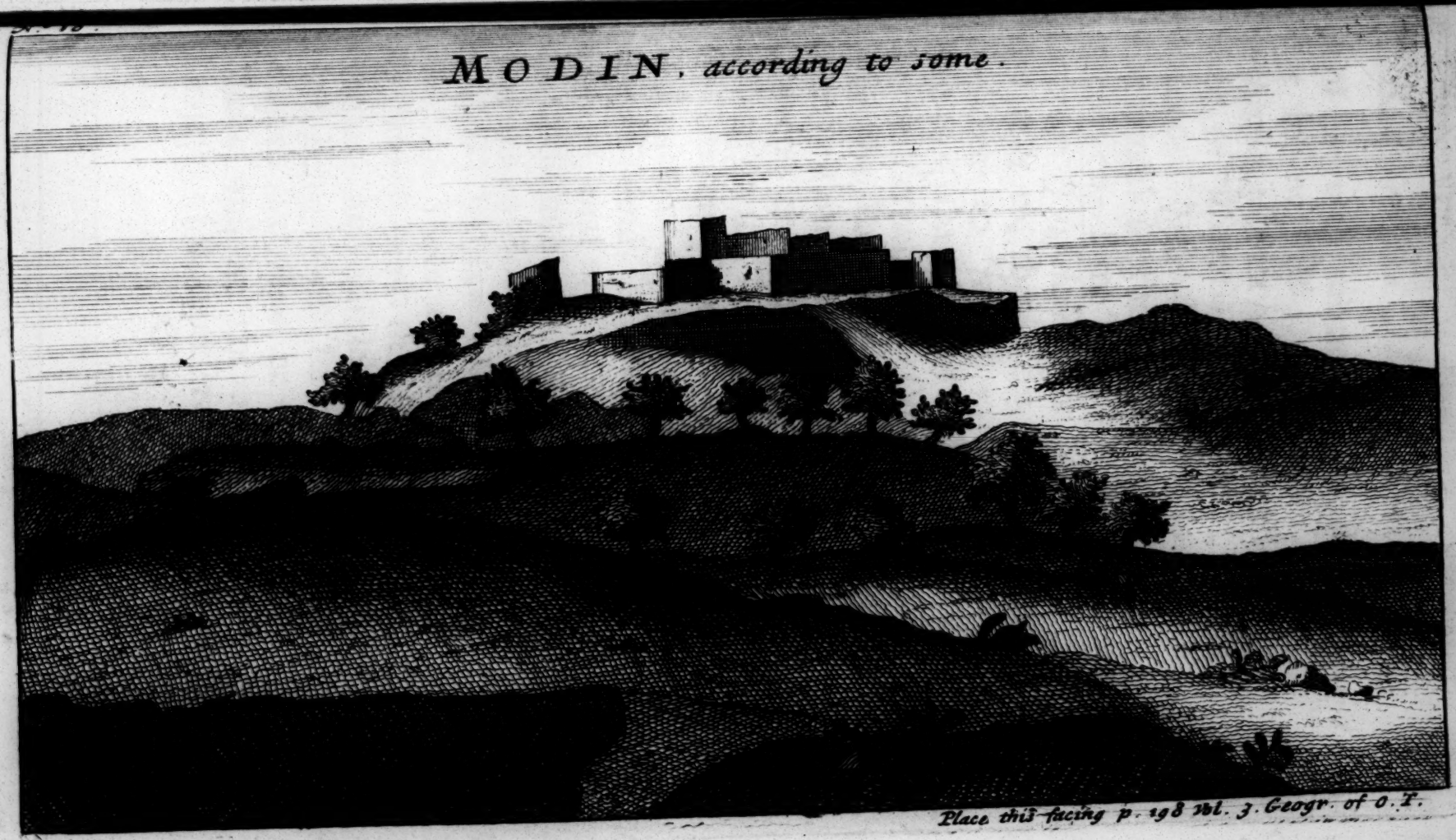
And as to the Poſterity of *Arphaxad* ſettling here, it is remarkable, that in the very Beginning of the Book of *Judeth*, we have Mention made of *Arphaxad, who reigned over the Medes in Ecbatane*; this Name being probably given to the ſaid King in Memory and Honour of their Fore-father *Arphaxad*, the Son of *Shem*, and Grandſon of *Noah*; who probably upon the Diſperſion of Mankind ſettled himſelf in theſe Parts of *Aſia*; whence we find here a whole Country retaining plain Footſteps of his Name, it being called *Arrapachitis* in *Ptolemy*, probably for *Arphaxaditis*.

3. *Of* Bethulia.

Proceed we to the Book of *Judeth*; and the moſt remarkable Place in this Hiſtory is the City or Town of *Bethulia*, wherein *Judeth* lived, when it was beſieged by *Holofernes*, the General of the *Aſſyrian* Army. That this Place was ſituated not far from *Dothaim*, is evident, as from other Texts, ſo eſpecially from *Chap.* 7. *ver.* 3. where it is ſaid, that the Army under *Holoferners encamped in the Valley near unto Bethulia, by the Fountain, and they ſpread themſelves in Breadth over Dothaim even to Belmain,*

Vol. III. *and in Length from Bethulia unto Cyamon* (or, the Bean-field) *over-against Eſdraelon.* Now *Dothaim* being probably the ſame with *Dothan*, and *Eſdraelon* the ſame with *Jezreel*; we may from hence make a pretty good Gueſs at the Situation of *Bethulia*; that it was ſuch as is aſſigned it in the Map hereunto belonging. *Brochard* tells us, that from the Place taken for *Bethulia*, when he travelled the Holy Land, to *Tiberias* on the Sea of *Galilee*, was one League, and that the latter lay to the South East of the former. As for the other Places mentioned in the Book of *Judeth*, they are either ſuch as are of very uncertain Situation, or elſe of no great Note, or laſtly, ſuch as have been already deſcribed. And the ſame may be ſaid of the Places, that are mentioned in the ſeveral following *Apochryphal* Books, till we come to the two Books of the *Maccabees*, which are the laſt of the *Apocryphal* Books.

4. *of* Modin. In theſe two Books, as being chiefly Hiſtorical, we have Mention made of many Places; among which, excepting thoſe already ſpoken of, the chief



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chief or moſt remarkable are theſe that follow. *Modin* I mention firſt, on Account of its being the Dwelling-place of *Mattathias*, of whom was deſcended *Judas* ſurnamed *Maccabeus*. The Situation of this Place is not well agreed on; ſome placing it not very far from *Jeruſalem*. For Mr. *Maundrel* tells us, that in his Return from *Bethlehem* to *Jeruſalem*, he made a Viſit to (what is now a-days called) the Wilderneſs and Convent of St. *John* the Baptiſt; and that being come within about a League of the Convent, he had in ſight *Modon*, a Village on the Top of an high Hill, the Burying-place of thoſe Heroical Defenders of their Country, the *Maccabees*. And ſo likewiſe *Le Bruyn* tells us, that at a little Diſtance from the Convent of the Holy Croſs, (which is about an Hour's Journey from *Jeruſalem*) he ſaw upon a very high Hill, the Place where the *Maccabees* lie Buried, and the Ruins of their Houſe. And a little after he tells us, that being gone further on in his Way to *Bethlehem*, he turned towards *Modin*, and he not only gives us a Draught of it, repreſented No. 10. but Vol. III.

Vol. III. alſo tells us, that of the Burying-places of the *Maccabees* there are ſtill ſeven Arches remaining, under which the Bodies were laid. From which it may be inferred, that our Author was either at or very near the Place; and conſequently, that it lies not very far from *Jeruſalem*, and *Bethlehem*. But others will have *Modin* to lie much farther Weſtward, namely, on the Coaſt or not far from the Coaſt of the Mediterranean Sea. And this Opinion is founded on 1 *Maccab.* 13. 25, 26. where it is ſaid thus: *Then ſent Simon and took the Bones of Jonathan his Brother, and buried them in Modin, the City of his Fathers.—Simon alſo built a Monument upon the Sepulcher of his Father and his Brethren, and raiſed it aloft to the Sight, with hewn Stone behind and before. Moreover, he ſet up ſeven Pyramids one againſt another, for his Father and his Mother, and his four Brethren. And in theſe he made cunning Devices; about the which he ſet great Pillars. And upon the Pillars he made all their Armour for a perpetual Memory; and by the Armour, Ships carved, that they might be ſeen of all that Sail on the Sea.*

Now

Now from the laſt Clauſe of this Paſſage it ſeems evident, that *Modin* was at no great Diſtance from the Mediterranean Sea. Whence it will follow, that the fore-mentioned Place taken Notice of by Mr. *Maundrel*, and Mr. *Le Bruyn*, is not rightly reputed to be the Burying-place of the *Maccabees*; but that their Opinion is better founded, who place *Modin* much nearer to the Coaſt of the Mediterranean Sea. Agreeably hereunto *Euſebius* and *Jerom* tell us, that *Modin* was ſituated near to *Dioſpolis* or *Lydda*. And *Bonfrerius* obſerves, that ſome Moderns place the Situation of *Modin* at four Miles Diſtance from *Lydda*, and one long Mile from *Joppa*. Vol. III.

5. *Of* Perſepolis.

The next Place I ſhall ſpeak of is *Perſepolis*, mentioned 2 *Macc.* 9. 2. It was the chief City, not only of that Province of the *Perſian* Empire, which is properly called *Perſis*, but of the whole Empire; whence it is ſtiled by the Hiſtorian *Quintus Curtius*, *the Queen of the Eaſt*. It was ſituated near the Banks of a River called *Araxes*, otherwiſe ſaid to be called *Rhogomanes*, and now a days *Bindimir*.

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mir. 'Twas built for the moſt Part of Cypreſs-wood; the Walls of the Houſes being of Marble, digged out of an adjoining Mountain. *Diodorus Siculus*, who at large deſcribes this City, affirms it to be the Richeſt and Fineſt City in all the World. And we may well believe him as to the Richneſs of it, *Alexander* the Great finding here one Thouſand and twenty Hundred Talents in ready Money for his own Share, after the Soldiers had made what Spoil they liſted of Plate, Bullion, Images of Gold and Silver, and Jewels of unſpeakable Value. But the chief Beauty of it was the Royal Palace, built on an Hill, ſurrounded with a treble Wall; the firſt of ſixteen Cubits height, the ſecond of thirty, and the third of ſixty. All of them of black poliſhed Marble, with ſtately Battlements, and in the Circuit of the whole Palace an hundred Turrets; which afforded a moſt admirable Proſpect. Nor was the Inſide of leſs Beauty, than the Outſide of Majeſty; the Roof thereof ſhining with Ivory, Silver, Gold, and Amber; and the King's Throne being wholly compoſed of Gold, and the richeſt

richeſt Pearls. But although it was thus rich and ſtately, and one of the greateſt Ornaments of the Eaſtern World; yet it was by *Alexander* in a drunken Fit conſumed with Fire, at the Inſtigation of *Lais* that infamous Strumpet, by Way of Revenge for the many Cities of the *Greeks*, which the *Perſians* had formerly burnt in the *Græcian* Wars. And though *Alexander*, when ſober again, repented of what he had done, and gave Order that it ſhould be re-built, yet it never aroſe to its former Glory; the Conqueror dying ſhortly after, and that Purpoſe with him. It was ſo ruined in the Time of *Quintus Curtius*, (who lived, as our Author Dr. *Heylin* obſerves, in the Time of *Claudius Cæſar*,) that he profeſſes no Footſteps of it could then have been found, if not ſhewn and pointed out by the River *Araxes*, on whoſe Bank it ſtood. But notwithſtanding this, it is the Opinion of ſeveral ingenious Perſons and Travellers, and among them of Monſieur *Thevenot*, that the Place now a-days called *Tſchehel-minar* is Part of the ancient *Perſepolis*, not only becauſe of the River, which

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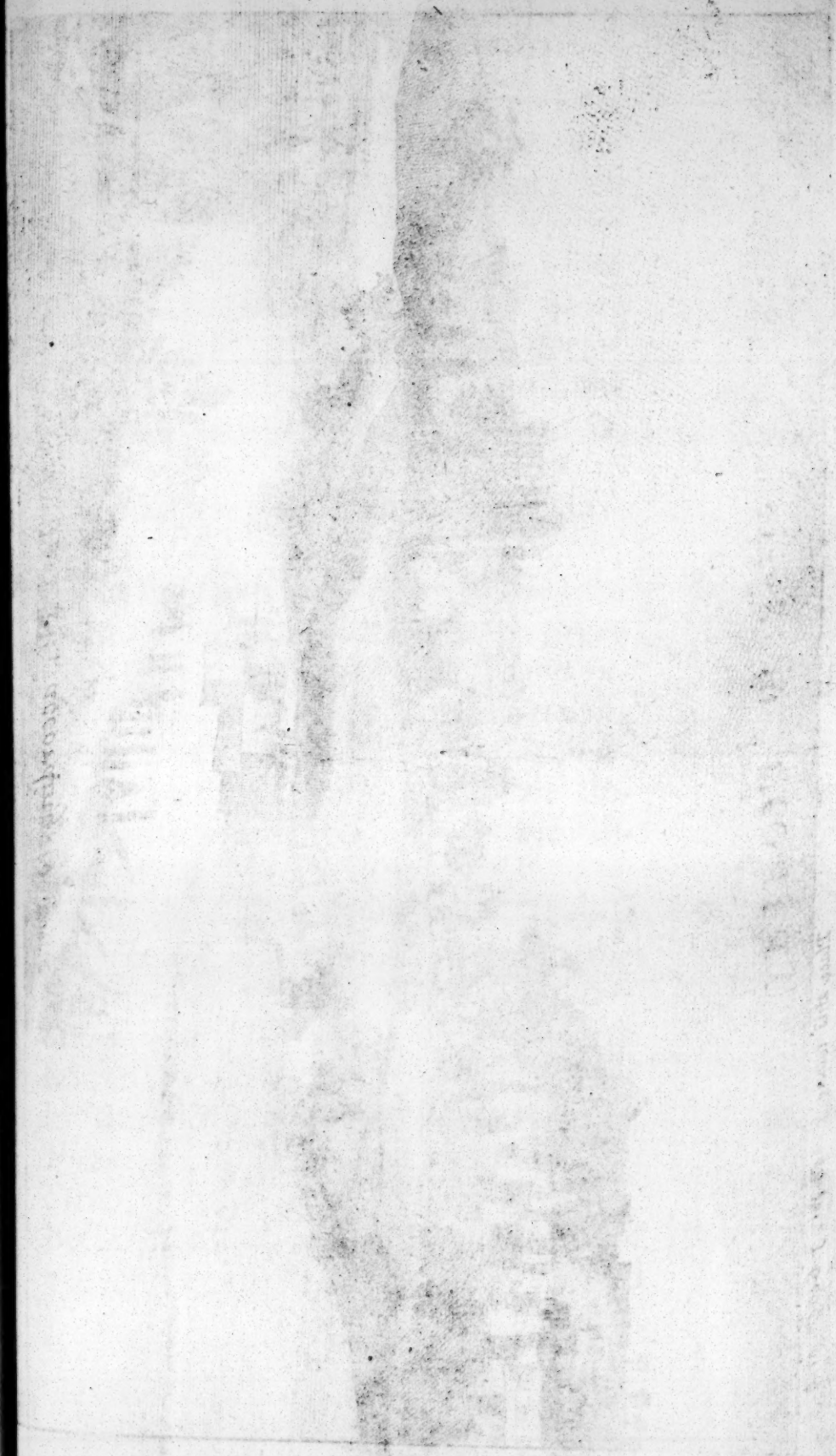
Diodorus

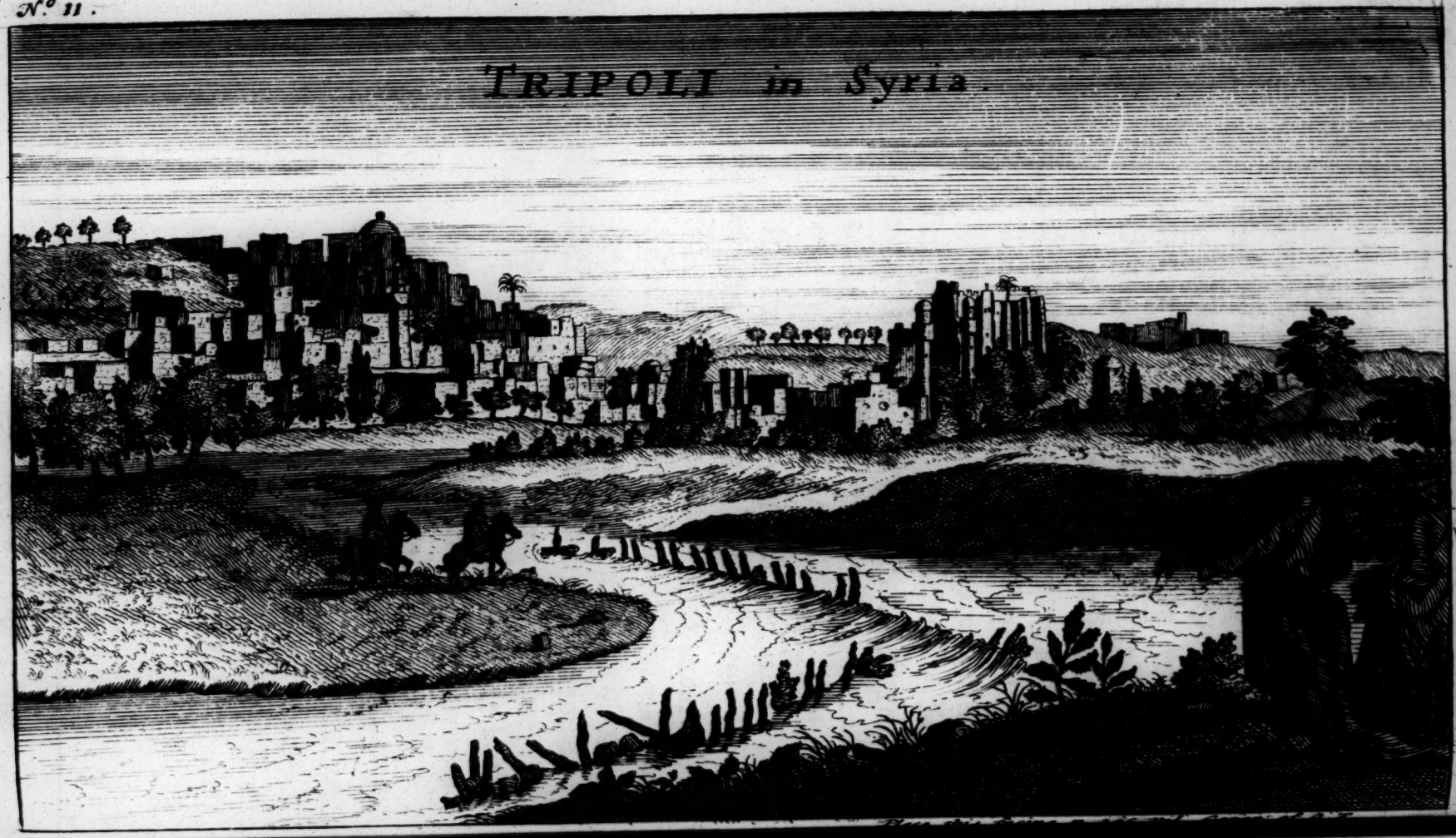
Vol. III. *Diodorus Siculus*, and others mention to be there under the Name of the little *Araxes*, now called *Bendemir*, but alſo of many other Marks that cannot be called into Queſtion, ſays *Thevenot*; who proceeds to give a large Account of the Ruins yet to be ſeen. The Sum whereof is this: that they conſiſt chiefly of three Ranges of Buildings, behind one another from Weſt to Eaſt; that they extend ſeverally in Length from North to South; that each of the two firſt Ranges contain four Buildings and two Courts; the laſt hath five Buildings, whereof the third is the biggeſt of all.

6. *Of* Sparta. Another famous City, mentioned in the Hiſtory of the *Maccabees*, is *Sparta*, otherwiſe called *Lacedæmon*, celebrated in the *Greek* Hiſtorians; as being one of the two moſt conſiderable and potent Cities of *Greece*, the other whereof was *Athens*. It lay in the Southern or South-Weſt Province of the *Peloponneſe*, called *Laconia*.

7. *Of* Jamnia. To return to *Paleſtine*, or the Holy Land: In the ſouthern Part of the weſtern Coaſt hereof lay *Jamnia*, which *Strabo* ſays was diſtant from *Azotus* two hundred Furlongs, that

is,




TRIPOLI in Syria.

is, five and twenty Miles, and ſo near to *Joppa*. And this Situation agrees very well with the Hiſtory of the *Maccabees*. For as *Judas Maccabeus* burnt one Part of the *Syrian* Fleet at *Joppa*, ſo he burnt the reſt at *Jamnia*, the Flame being ſeen to *Jeruſalem* it ſelf, though reckoned two hundred and forty Furlongs off, that is, thirty Miles. This Town was an Epiſcopal See in the Times of Chriſtianity. Vol. III.

8. *Of* Caſphin.

Not far from *Jamnia* is *Caſphin* ſuppoſed to lie, deſcribed to be a *ſtrong City, fenced about with Walls, and inhabited by People of diverſe Countries*; (2 Macc. 12. 13.) which *Judas Maccabeus* took, making there an unſpeakable Slaughter, as we are informed, *ver.* 16.

9. *Of* Tripolis.

On the ſame Coaſt with *Jamnia* and *Joppa*, but much higher to the North, lies the City *Tripolis* above *Sidon*, and ſo above the northern Boundary of the Holy Land; but yet in the Province called by the *Greeks*, *Phœnicia*. The Name denotes *three Cities*, and it is ſaid to be ſo called, becauſe built by the Joynt Purſes of the three Cities, *Tyre*, *Sidon*, and *Aradus*.

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Aradus. It ſeems to have been of no great Note in the Time of the *Romans*, till made one of the Epiſcopal Sees, belonging to the Arch-biſhop of *Tyre* in the Primitive Times. But thriving by Degrees, it came to be of principal Account, by the Time that the weſtern Chriſtians warred in the Holy Land. For when conquered by them, it was made (as *Heylin* obſerves) one of the Tetrarchies, or Capital Cities for the four Quarters of their Dominions; which were, *Jeruſalem* for *Paleſtine*, *Edeſſa* for *Comagena* or *Meſopotamia*, *Antioch* for *Syria*, and this for *Phœnicia*. A City, which I know not (ſays my Author) by what good Hap, has ſped better than any of thoſe Parts, retaining ſtill as much in Strength and Beauty, as ever it had; if not grown greater by the Ruin of all the reſt. Our Countryman Mr. *Maundrel* gives us this Account of it. *Tripoli* is ſeated about half an Hour from the Sea. The greater Part of the City lies between two Hills; one on the Eaſt, on which is a Caſtle commanding the Place; another on the Weſt, between the City and the Sea. This latter is ſaid to

to have been at firſt raiſed, and to be ſtill increaſed by the daily Acceſſion of Sand, blown to it from the Shore. Upon which Occaſion there goes a Prophecy, that the whole City ſhall in Time be buried with this ſandy Hill. But the *Turks* ſeem not very apprehenſive of this Prediction. For inſtead of preventing the Growth of this Hill, they ſuffer it to take its Courſe, and make it a Place of Pleaſure; which they would have little Inclination to do, did they apprehend it were ſometime to be their Grave. The Marine is about half an Hour diſtant from the City. The Port is an open Sea, rather than an encloſed Harbour; however, it is in part defended from the Force of the Waves by two ſmall Iſlands, about two Leagues from the Shore. One of which is called the *Bird*, the other the *Coney Iſland*, being ſo named from the Creatures, which they ſeverally produce. For its Security from Pirates, it has ſeveral Caſtles or rather ſquare Towers, built all along upon the Shore at convenient Diſtances. They are (ſays my Author, I think) ſix in Number, but at preſent void of all

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Vol. III. all manner of Force, both of Men and Ammunition. In the Fields near the Shore appeared many Heaps of Ruins and Pillars of Granite, and ſeveral other Indications, that here muſt have been antiently ſome conſiderable Building this Way. Which agrees very well with what *Caſaubon* in his Notes upon *Strabo* quotes out of *Diodorus*, viz. that *Tripolis* was anciently a Cluſter of *three Cities* ſtanding at a Furlong's Diſtance from each other; of which the firſt was a Seat of the *Aradians*, the ſecond of the *Sidonians*, and the third of the *Tyrians*. And from hence it is probable, that *Tripolis* was a Name given at firſt to *three* diſtinct, but adjacent Places, and not to one City, built (as is uſually ſaid) by the mingled Intereſt of *Tyre*, *Sidon*, and *Aradus*. Thus much Mr. *Maundrel*: To which I ſhall add, what Mr. *Thevenot* ſays of it. *Tripoly*, ſays he, is a very pretty Town with a neat Caſtle, at the Foot of which a little River runs. Several Gardens full of Orange-Trees, and white Mulberries, encompaſs the Town, which is a Mile from the Sea, where there are ſeveral Towers to defend the Coaſt. Here it

was

was that S. *Marina* being accuſed of Incontinence, did Penance in Man's Apparel. I ſhall conclude with what *Le Bruyn* obſerves: The City, ſays he, in it ſelf is not very conſiderable, though the Houſes are built with Free-ſtone, and moſt of them pretty large and ſtately. The principal Quarters of the City are very populous. The Bazar or Street of Merchants, is in pretty good Plight. The *French* and *Italians* have generally their Vice-conſul reſiding there. (It appears from Mr. *Maundrel*, that we alſo have had a Conſul there.) The *Arabians* bring thither a great deal of Aſhes, with which they make Soap and Glaſs. Beſides this Account of *Tripoli*, Mr. *Le Bruyn* has obliged us with a Draught, both of the City, and alſo of the Marine. Vol. III.

Another Place mentioned in the Hiſtory of the *Maccabees*, is *Aradus*, a ſmall Iſle lying on the ſame Coaſt to the North of *Tripolis*. The Iſle is ſaid to be rocky, and not above a Mile in compaſs, and about twenty Furlongs (*i. e.* two Miles and an Half) from the Continent. It is not improbably thought to be ſo named from 10. *Of* Aradus.

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one of the Sons of *Canaan*, ſince we find reckoned among the Deſcendants of *Canaan* the *Arvadite*. And hence it is probably thought to be the ſame called in the Book of *Kings*, and of *Iſaiah*, *Arpad* or *Arphad*, or *Arvad*; whence the *Greeks* framed the Name *Aradus*. It ſeemed to the Eye (ſays Mr. *Maundrel*) to be not above two or three Furlongs long, and was wholly filled up with tall Buildings like Caſtles. The ancient Inhabitants of this Iſle were famous for Navigation, and had command on the Continent as far as *Gabala*.

II. *Of the River* Eleutherus.

In the Hiſtory of the *Maccabees* we have alſo Mention made of the River *Eleutherus*; concerning which I need only take Notice of Mr. *Maundrel*'s Remark. Having quitted (ſays he) our ſelves of theſe Antiquities (namely, lying within one Hour of *Tortoſa* (formerly called *Othoſia*, from whence the modern Name is made) and a little ſouthward of *Aradus*, and about a Quarter of a Mile off the Sea) we entred into a ſpacious Plain, extending to a vaſt Breadth between the Sea and the Mountains, and in Length reaching almoſt as far as *Tripoli*. The People of

of the Country call it *Junia*, i. e. *the Plain*, which Name they give it by way of Eminency, upon Account of its vaſt Extent. We were full ſeven Hours (ſays my Author) in paſſing it; and found it all along exceeding fruitful, by Reaſon of the many Rivers, and the great Plenty of Waters, which it enjoys. Of theſe Rivers the firſt is about ſix Hours before you come to *Tripoli*. It has a Stone-bridge over it, of three large Arches, and is the biggeſt Stream in the whole Plain. For which Reaſon it goes by the Name of *Nahor il Kibber*, or *the great River*. About half an Hour farther, you come to another River, called *Nahor Abroſh*, or *the Lepers River*. In three Quarters of an Hour more, you paſs a third River, called *Nahor Acbar*, having an handſome Stone-bridge, of one very large Arch, laid over it. Two good Hours more bring you to a fourth River, called—— or the *cold Waters*, with a Bridge of three Arches over it. From hence you have two good Hours more to *Tripoli*. I took (ſays Mr. *Maundrel*) the more exact Account of all theſe Streams, to the intent that I might Vol. III.

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give ſome Light for the better deciding that Difference, which is found in Geographers about the Place of the River *Eleutherus*. The Moderns, all with one Conſent, give that Name to a River between *Tyre* and *Sidon*, called by the *Turks Caſimeer*. But this contradicts the univerſal Teſtimony of the Ancients, who place *Eleutherus* more northward. *Strabo* will have it ſomewhere between *Orthoſia* and *Tripolis*, as a Boundary dividing *Syria* from *Phœnicia*. *Pliny* places it near *Orthoſia*, emptying it ſelf into the Sea over-againſt *Aradus*. The Writer of the *Maccabees* lays it in the Land of *Hamath*; which Country, wherever it were, was certainly without the Borders of *Iſrael*, as appears from the ſame Author. To this *Joſephus* agrees, placing *Eleutherus* to the North of *Sidon*, as may be collected from him, (*Jewiſh Antiq. B.* 14. *Chap.* 7, 8.) where ſpeaking of *Mark Anthony*'s Donation to *Cleopatra*, he reports, how that extravagant Gallant gave her all the Cities between *Eleutherus* and *Egypt*, except *Tyre* and *Sidon*. *Ptolemy* (as cited by *Terranius*) places it yet more northerly, between *Orthoſia*

thoſia and *Balanea*. From all which it is evident, that this cannot be the true ancient *Eleutherus*, which the Moderns aſſign for it. But that Name is rather to be aſcribed to one of theſe Rivers, croſſing the Plain of *Junia*; or elſe (if *Pliny*'s Authority may be relied upon) to that River, now dry, which I mentioned a little on this Side of *Tortoſa*, and which has its Mouth almoſt oppoſite to *Aradus*. Thus Mr. *Maundrel*; and as to the Mention he refers to of a River on this ſide *Tortoſa* now dry, it occurs ſome Pages before, where he writes thus; In about a Quarter of an Hour we came (from *Tortoſa*) to a River or rather Channel of a River, for it was now almoſt dry: though queſtionleſs here muſt have been anciently no inconſiderable Stream; as we might infer both from the Largeneſs of the Channel, and the Fragments of a Stone-bridge, formerly laid over it. Vol. III.

12. *Of* Daphne, lying by Antiochia.

Still more north was ſituated *Daphne, lying by Antiochia*, (as the Writer of the *Maccabees* deſcribes it, 2 *Macc.* 4. 33.) which *Antiochia* or *Antioch* is mentioned in the Hiſtory of the *Acts*, and is from hence ſtiled by ſome Wri-

Vol. III. ters *Antioch Epidaphne*, i. e. *Antioch by Daphne.* It is ſaid, that this *Daphne* ſtood at firſt about five Miles from *Antioch*; but afterwards by the continual Enlargements of *Antioch*, it came to be ſo near to it, as to be accounted as a Suburb to it. It was ſo named of *Daphne*, one of the Miſtreſſes of *Apollo*, who was here worſhipp'd by the Name of *Apollo Daphnæus*, and had here his Oracles and Groves, which laſt are ſaid to have been about ten Miles in Circuit. It was a Place deviſed for Pleaſure, but abuſed to Luſt. The Temple here is ſaid to have been built by *Seleucus*, and was renowned for the Oracle there given, by which *Adrian* is ſaid to be foretold of his being Emperor; and therefore it was reſorted to alſo by *Julian* the Apoſtate for the ſame Purpoſe. But the Body of *Babylas*, Biſhop of *Antioch*, and a Martyr, being removed thither, the Devil and his Oracles were both frighted away, as the Devil himſelf confeſſed to *Julian*. Who being deſirous to learn here the Succeſs of his intended Expedition into *Perſia*, received this Anſwer, that no Oracle could be given

ſo

ſo long as thoſe Divine Bones were ſo near the Shrine. Nor was it long after, before the Idol and Temple were conſumed by a Fire from Heaven; as was avowed by thoſe who obſerved the Fall of it. Though *Julian* did impute it to the innocent Chriſtians, and in Revenge cauſed many of their Churches to be burnt to Aſhes. Vol. II.

13. *Of* Adaſa, Adida, Arbettis, Arbela, *and* Raphon.

Other Places mentioned in the Books of *Maccabees*, are *Adaſa*, *Adida*, *Arbattis*, *Arbela*, and *Raphon*. Of which *Adaſa* is ſaid by *Jerom* to be ſeated in the Tribe of *Ephraim*. *Adida* is expreſsly ſaid (1 *Macc.* 12. 38.) to be in *Sephela*. And *Euſebius* and *Jerom* tell us, that all the open plain Country about *Eleutheropolis* to the North and Weſt, was in their Days called *Sephela*. *Arbattis* was plainly a Place near *Galilee*; and *Arbela* here mentioned was doubtleſs in *Galilee*, as *Joſephus* tells us; being diſtant nine Miles from the City *Lageon*, and lying in the great Plain adjoining to the ſaid City, as *Euſebius* and *Jerom* inform us. *Raphon*, the laſt Place above-mentioned, was a Town of *Gilead*, as *Joſephus* tells us, (*Antiq. B.*

Vol. III.

12. *Chap.* 12.) and thought to lie near the Brook *Jabbok*.

14. Aphærema, *what.*

In 1 *Macc.* 11. 34. we have not only Mention made of *Aphærema*, but alſo the Reaſon of the Name plainly intimated; namely, becauſe the ſaid Tract or Government *was added unto Judea*, being taken *from the Country of Samaria*: for the Word *Aphærema* does in the *Greek* Language ſignify a Thing taken from another.

15. *An Obſervation as to the Difference of the ſame Names, in the* Hebrew *and* Greek.

It is alſo to be obſerved, that the Books of the *Maccabees* being in the *Greek* Tongue, hence ſeveral Names though ſomewhat varied according to the *Greek* Form, yet denote the ſame Places with the *Hebrew* Names, from whence they are thus varied. Thus *Accaron* is the ſame with *Ekron*, *Amathis*, with *Hamath*; *Gazara* with *Gezer*, *Bethſura* with *Bethſhur*, *Boſora* with *Boſor*, &c. which laſt Place, together with them mentioned with it, 1 *Macc.* 5. 26. ſeem plainly to be ſituated beyond *Jordan*, in the Country of *Galaad* or *Gilead* largely taken. And among theſe, *Carnaim* is doubtleſs the ſame called in the Books of *Moſes*, *Aſhtaroth carnaim*. Some Names are alſo in Probability corrupted in

Tract

Tract of Time by Tranſlators. Thus *Zabadeans*, which is ſaid (1 *Macc.* 12. 31.) to be the Name of ſome of the *Arabians*, is probably a corrupt Reading for *Nabatheans*; and ſo of other Names, taken Notice of in the Margin of our greater Bibles. Vol. III

16. *Of the* Nabathæan Arabs.

The *Nabathean Arabians*, were ſo called from *Nebaioth* one of the Sons of *Iſhmael*, as has been (*) afore obſerved. We read alſo in this Hiſtory of the *Arabians* called *Nomades*, namely from their Manner of Living, it being their Way not to live in Towns or ſettled Habitations, but to rove or remove from Place to Place with their Cattle, according as they found Conveniency of Paſturage. Hence this Name was given by the Ancients, not only to theſe *Arabians*, but alſo to ſome Inhabitants in *Africk*, and *Sarmatia* or *Scythia*, who followed the like roving Manner of Life.

17. *Of the* Galatians, *and* Spain.

Laſtly, By the *Galatians* mentioned in 1 *Macc.* 8. 2. are to be underſtood, not the ſame *Galatians*, to whom St. *Paul* wrote one of his Epiſtles, and who lived in the leſſer *Aſia*, but the

(*) Vol. I. *pag.* 341.

European

Vol. III. *European Galatæ* or *Galatians*, called by the *Latins Galli*; and the greateſt Part of whoſe Country is now a-days inhabited by the *French*: the reſt being inhabited by thoſe in the *Netherlands*, and *Germany* on the South and Weſt of the *Rhine*, as alſo by thoſe of *Lorrain*, *Switzerland*, and *Savoy*. For the Boundaries of *Galatia*, or old *Gaul* were, beſides the Sea, the River *Rhine*, and the *Varus*, and the *Pyrenean* Mountains; which laſt ſeparated it from *Spain*, mentioned here by the Writer of this Hiſtory; as conquered by the *Romans*, as well as the Country of the *Galatians*.

And thus I have gone through the Hiſtory of the *Maccabees*, and ſo through all the Hiſtorical Books, making up, or appertaining to the Old Teſtament.

A CHRO-

A

CHRONOLOGICAL TABLE,

Appertaining to VOL. III.

OF THE

Hiſtorical Geography

OF THE

OLD TESTAMENT.

A CHRONOLOGICAL TABLE OF THE

Kings of *Judah* and *Iſrael*, and ſuch other more Remarkable Particulars, as occurred within the Reigns of the ſaid Kings, and are mentioned in the Books of *Samuel*, of *Kings*, and the other following Books of the *Old Teſtament*.

IN the Chronological Account, belonging to the *Second Volume* of this *Hiſtorical Geography of the Old Teſtament*, it has been obſerved, that in fixing the Chronology of ſuch Particulars,

ticulars, as are mentioned in the Sacred Hiſtory between the *Exodus* (or the *Iſraelites* going out of *Egypt*) and *Solomon*'s Beginning to build the Temple, we muſt be guided by 1 *Kings* 6. 1. where we are expreſsly told, that from the *Exodus* to the Beginning to build *Solomon*'s Temple, were *four Hundred and fourſcore Years.* Agreeably hereunto it has been alſo there obſerved, that reckoning backwards from the Beginning to build *Solomon*'s Temple, and deducting from 480 (which, the forecited Sacred Text tells us, fell in with the fourth Year of *Solomon*'s Reign) the three foregoing Years of *Solomon*'s Reign, and the forty Years of *David*'s Reign, and likewiſe the forty Years of *Saul*'s Reign; it will follow, that the laſt Year of the *Judges*, or the Year before the firſt of *Saul*'s Reign, muſt fall in with the 396th Year after the *Exodus.* And becauſe it is alſo highly probable, (as has been afore obſerved, *Vol.* 2.) that the Battle recorded, 1 *Sam.* 7. put an End to the forty Years of Servitude mentioned, *Judg.* 13. 1. and that the ſaid Battle was fought in the 377th Year after the

the *Exodus*; it will follow, that the Time from the ſaid Battle to *Saul*'s being made King, were 19 Years, wherein *Samuel* judged *Iſrael*. When, or how long before the fore-mentioned Battle, *Samuel* began to judge *Iſrael*, cannot be determined from the Sacred Hiſtory; and therefore I ſhall begin the following Chronological Table, with the firſt Year of *Saul*'s Reign, which (according to what is afore obſerved) muſt fall in with the 397th Year after the *Exodus*, and ſo (according to the Calculation in the foregoing Volumes) fall in with the 1101ſt Year before Chriſt, and the 2849th Year of the World.

YEARS

YEARS of the WORLD.	Years before the common Year of CHRIST's Nativity.	Years from the *Exodus.*	Remarkable Particulars.
2849	1101	397	*Saul* begins to reign.
2888	1062	436	*Saul* is ſlain, having reigned forty Years, as we learn, *Act.* 13. 21.
2928	1022	476	*David* dies, having reigned forty Years, *viz. ſeven Years he reigned in* Hebron, *and thirty and three Years he reigned in* Jeruſalem, 1 *King.* 2. 11.
2932	1018	480	*Solomon* begins to build the Temple, *in the four Hundred and fourſcore Year, after the Children of Iſrael were come out of the Land of Egypt, in the fourth Year of* Solomon's *Reign over Iſrael,* 1 King. 6. 1. So that here we ſhall end the Computation from the *Exodus.*

YEARS

YEARS of the WORLD.	Years before the common Year of CHRIST's Nativity.	Remarkable Particulars.
2968	982	*Solomon* dies, having *reigned over all* (the twelve Tribes of) *Iſrael forty Years*, 1 King. 11. 42.
2969	981	The Diviſion of the *Kingdom of all* (the twelve Tribes of) *Iſrael* into two Kingdoms, one called the *Kingdom of Judah*, and including the two Tribes of *Judah* and *Benjamin*; the other called the *Kingdom of Iſrael*, and including the other ten Tribes. The firſt King of the diſtinct Kingdom of *Judah* was *Rehoboam*, the Son of *Solomon*, from whom the other ten Tribes revolted, ſetting up *Jeroboam* for their firſt King. 1 *King.* 12.

YEARS of the WORLD	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
2985	965	*Rehoboam* dies, having reigned *seventeen Years*, 1 King. 14. 21.	
2986	964	*Abijam* succeeds his Father *Rehoboam in the* 18*th Year of Jeroboam* (1 King. 15. 1.) and consequently the 18th Year after the Division of the Kingdom.	*In the eighteenth Year of Jeroboam* began *Abijam* to reign over *Judah*, (1 King. 15. 1.) And consequently *Jeroboam* began his Reign in the first Year of *Rehoboam.*
2988	962	*Abijam* dies after a Reign of *three Years*, (1 King. 15. 2.) And *Asa* his Son succeeds him, 1 *King.* 15. 8.	*In the twentieth Year of Jeroboam* began *Asa* to reign over *Judah*, 1 King. 15. 9. See Note (*).

YEARS of the WORLD.	Y. before Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
2990	960	In the *second Year of Asa* began *Nadab* to reign over *Israel*, 1 *King.* 15. 25. See the Note (*).	*Jeroboam* dies, after a Reign of *two and twenty Years*; and is succeeded by his Son *Nadab*, 1 King. 14. 20. See Note (*).
2991	959	In the *third* Year of *Asa* did *Baasha* slay *Nadab*, and began to reign in his Stead, 1 *King.* 15. 28, 33. See Note (*).	*Nadab* is slain by *Baasha*, after he had reigned *two* Years, 1 *King.* 15. 25—28. See Note (*).

(*) It being evident from 1 *King.* 15. 1. and other Texts, that *Jeroboam* began his Reign in the 981 Year before Christ, and it being said, 1 *King.* 14. 20. that *Jeroboam* reigned 20 Years, it follows, that he died in the Year (981—21, *i. e.*) 960 before Christ. Wherefore this Year falling in with the second Year of *Asa*'s Reign, (1 *King.* 15. 25.) and *Nadab* being slain in the third Year of *Asa*, (1 *King.* 15. 28.) it follows, that when it is said, (1 *King.* 15. 25.) that *Nadab reigned two Years*, thereby is meant, that he reigned Part of two Years, *viz.* he began his Reign in 960 before Christ (or the second Year of *Asa*) after his Father's Decease that same Year, and was slain in 961 before Christ, or the third Year of *Asa*. And in like manner it is observable, that whereas it is said, 1 *King.* 15. 9. that *Asa* began his Reign in the *twentieth Year of Jeroboam*, (or 962 before Christ,) and that *Jeroboam* having reigned *two and twenty Years*, (1 King. 14. 20.) was succeeded by *Nadab* in the *second Year* of *Asa*, it follows, that *Asa* began his Reign in the other Part of the 20th Year of *Jeroboam*, (or 962 before Christ,) and so *Asa*'s first Year fell in partly with the 21st of *Jeroboam*'s Reign, or 961 before Christ: and consequently the second Year of *Asa* fell in partly with the 22d of *Jeroboam*, or 960 before Christ.

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3014	936	In the 26th Year of *Asa* began *Elah* to reign over *Israel*, 1 King. 16. 8.	*Baasha* dies, after a Reign of twenty and four Years, (1 *King.* 15. 33.) and is succeeded by his Son *Elah*, 1 King. 16. 6.
3015	935	In the *twenty and seventh* Year of *Asa* did *Zimri* kill *Elah*, 1 King. 16. 15.	*Elah* having reigned 2 Years, (1 King. 16. 8.) is slain by *Zimri*, who having reigned but *seven* Days, set Fire to the Royal Palace at *Tirzah*, and burnt it over his own Head, that he might not fall into the Hands of *Omri*, 1 King. 16. 18, *&c.*

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3019	931	In the *thirty and one* Year of *Asa* began *Omri* to reign over *Israel*, 1 King. 16. 23. See the Note (†).	*Then* (i. e. after the Death of *Zimri*) *were the People of Israel divided into two Parts: Half the People followed* Tibni *to make him King; and Half followed* Omri. *But the People that followed* Omri *prevailed.* —*So* Tibni *died, and* Omri *reigned*, 1 King. 16. 21—23. See the Note (†).
3020	930		Six Years reigned *Omri* in *Tirzah*; and then having built the City of *Samaria*, translated the royal Seat thither, 1 *King.* 16. 23. —28. See the Note (†).

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3026	924	In the *thirty and eighth* Year of *Asa* began *Ahab* to reign over *Israel*, 1 King. 16. 29. See the Note (†).	*Omri* reigned over *Israel twelve Years*, (1 King. 16. 23.) six Years he reigned in *Tirzah* (Ibid.) and consequently the other six in *Samaria*, where he died, and was buried, his Son *Ahab* succeeding him, 1 *King.* 16. 28, 29. See the Note (†).

(†) It being said, 1 *King.* 16. 23. that in the 31*st Year of Asa* began *Omri* to reign over *Israel twelve* Years, and it being said, *ver.* 29. that in the 38*th Year* of *Asa* began *Ahab* the Son of *Omri* to reign, it may be asked how *Omri* reigned *twelve* Years, since from the 31st of *Asa* to the 38th of *Asa* there are but nine Years, including both the 31st and 38th. It is then to be observed, that what is said of *Omri*'s beginning to reign in the 31st of *Asa*, is to be understood of his then beginning to reign *without any Rival*, and so *peaceably*. And whereas it is said, that he reigned *twelve* Years, it is to be observed, that according to this Computation all the Years from the Murder of *Elah* are reckoned to the Reign of *Omri*. Namely from 935 before Christ, (or the 27th of *Asa*, wherein *Elah* was killed by *Zimri*,) to 924 before Christ, (or the 38th of *Asa*, wherein *Omri* died,) are twelve Years inclusively. Further it is to be observed, that the *Hebrew* Word, which is rendered in our Translation here and elsewhere *began to reign*, does literally import no more than *reigned*.

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3026	924	As *Ahab* began his Reign at this Time, so we are told, 1 *King.* 16. 34. that *in his Days did Hiel the Bethelite build Jericho; and that he laid the Foundation thereof in Abiram his First-born, and set up the Gates thereof in his Youngest Son Segub, according to the Word of the Lord, which he spake by Joshua the Son of Nun.* Also from 1 *King.* 17. and following Chapters we learn, that the Famous and Great Prophet *Elijah* flourished in the Reign of *Ahab*; being taken up into Heaven in the Reign of *Jehoram Ahab*'s second Son, as we learn from 2 *King.* 2. compared with *Chap* 1. and 3.	

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3029	921	*Asa* dies, having reigned *forty and one* Years, (1 *King.* 15. 10.) and is succeeded by *Jehoshaphat* his Son, 1 *King.* 22. 41.	In the *fourth* Year of *Ahab* began *Jehoshaphat* to reign over *Judah*, 1 *King.* 22 41.
3046	904	In the 17th Year of *Jehoshaphat* began *Ahaziah* to reign over *Israel*, 1 King. 22. 51.	*Ahaziah* begins to reign this Year, being (as it seems) taken into a Partnership of the Kingdom by his Father *Ahab*, probably upon his intended Expedition against the *Syrians.*

YEARS of the WORLD.	Years before the common Year of Christ's Nativity	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3047	903	In the eighteenth Year of *Jehoshaphat* began *Jehoram* the Son of *Ahab* to reign over *Israel*, 2 King. 3. 1.	*Ahab* dies of a Wound received in the Battle with the *Syrians.* And his Son *Ahaziah* likewise dies this Year, having reigned (at least Part of) two Years, (1 *King.* 22. 51.) and is succeeded by his Brother *Jehoram*, because he had no Sons of his own. 2 King. 1. 17. *Elisha* succeeds *Elijah*, 2 *King.* 2.
3051	899	*Jehoram* the Son of *Jehoshaphat* began to reign, (*Jehoshaphat being then King*, i. e.) in Consort with his Father, 2 *King.* 8. 16.	In the fifth Year of *Joram*, the Son of *Ahab* began *Jehoram* the Son of *Jehoshaphat* to reign, 2 *King.* 8. 16.

YEARS

YEARS of the WORLD.	Y. before Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah*.	Kings of *Israel*.
3053	897	*Jehoshaphat* dies, having reigned five and twenty Years, 1 *King.* 22. 42.	
3057	893	*Jehoram* King of *Judah* takes his Son *Ahaziah* into a Partnership of the Kingdom with him, 2 *King* 9. 29.	In the (‖) 11th Year of *Joram* the Son of *Ahab*, began *Ahaziah* to reign over *Judah*, (viz. in Consort with his Father,) 2 *King.* 9. 29.
3058	892	*Jehoram* King of *Judah* dies having reigned eight Years, and then *Ahaziah* begins to reign, (*viz.* alone,) who is slain by *Jehu*'s Order, having reigned one Year, (*viz.* alone,) 2 *King.* 8. 17, 24. 26, and also *Ch.* 9. 27 29.	In the (‖) 12th Year of *Joram* King of *Israel*, did *Ahaziah* King of *Judah* begin to reign, (*viz.* alone,) 2 *King.* 8. 25. In this 12th Year of his Reign is *Joram* King of *Israel* slain by *Jehu*, (2 King. 9. 24.) For he reigned but 12 Years, 2 *King.* 3. 1.

(‖) These seeming Repugnances are easily reconciled, as is here shewn.

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3059	891	*Ahaziah* being dead, his Mother *Athaliah* usurps the Throne of *Judah*, 2 King. 11. 1.	*Jehu* begins to reign over *Israel*, 2 King. 9.
3065	885	*Joash* the Son of *Ahaziah* is made King; and *Athaliah* is slain having reigned six Years, 2 King. 11. 3, 4, 16.	In the seventh Year of *Jehu*, *Joash* began to reign over *Judah*, 2 King. 12. 1.
3086	864		*Jehu* dies, having reigned 28 Years, 2 King. 10. 36.
3087	863	In the 23d Year of *Joash* began *Jehoahaz* to reign over *Israel*, 2 King. 13. 1.	*Jehoahaz* succeeds his Father *Jehu* in the Kingdom of *Israel*, 2 King. 13. 1.

YEARS

YEARS of the WORLD.	Years before the common Year of Chriſt's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Iſrael.*
3101	849	In the 37th Year of *Joaſh* King of *Judah* began *Jehoaſh* Son of *Jehoahaz* to reign, (*viz.* in Conſort with his Father,) 2 King. 13. 10.	*Jehoahaz* takes his Son *Jehoaſh* into a Partnerſhip of the Kingdom with him, 2 King. 13. 10. compared with *ver.* 1.
3103	847		*Jehoahaz* dies after a Reign of ſeventeen Years, and then his Son *Jehoaſh* begins to reign, (*viz.* alone,) 2 King. 13. 9.
3104	846	*Jehoaſh* or *Joaſh* King of *Judah* dies after a reign of forty Years, (2 King. 12. 1.) and is ſucceeded by his Son *Amaziah*, 2 King. 14. 1.	In the ſecond Year of *Joaſh* King of *Iſrael* (viz. of his reigning alone) reigned *Amaziah* King of *Judah*, 2 King. 14. 1.

YEARS

YEARS of the WORLD.	Y. before Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah*.	Kings of *Israel*.
3106	844		*Jeroboam* begins to reign over *Israel* in Consort with his Father *Joash*, 2 King. 13. 10. compared with *Chap.* 14. 23.
3118	832	In the fifteenth Year of *Amaziah* King of *Judah*, *Jeroboam* the Son of *Joash* King of *Israel*, began to reign, (*viz.* alone,) 2 King. 14. 23.	*Joash* King of *Israel* dies after a Reign of sixteen Years, and then his Son *Jeroboam* begins to reign, (*viz.* alone,) 2 King. 13. 10. and *Ch.* 14. 23. This King restored the Coast of *Israel*, according to the Word of the Lord by *Jonah* the Prophet, (*Chap.* 14. *ver.* 25.) whence it is evident, that the said Prophet lived in or before this Reign.

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah*	Kings of *Israel.*
3132	818	*Amaziah* is slain after a Reign of 29 Years, (2 King. 14. 2.) and 15 Years after the Death of *Jehoash* King of *Israel*, (2 King. 14. 17.) and is succeeded by his Son *Azariah*, (*ver.* 21.)	In the 27th Year of *Jeroboam* King of *Israel*, (viz. of his Partnership in the Kingdom with his Father,) began *Azariah* King of *Judah* to reign, 2 *King.* 15. 1.

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3132	818	It is to be observed, that this *Azariah* King of *Judah* is otherwise called *Uzziah*, (as 2 *King.* 15. 13.) And we learn from *Isai.* 1. 1. that in the Days of this King it was, that *Isaiah* the Prophet began his Prophecies recorded in the said Books, and prophesied during the Reign of the three succeeding Kings of *Judah*, viz. *Jotham*, *Ahaz*, and *Hezekiah.* Likewise we read, *Hos.* 1. 1 that the Word of the Lord came unto *Hosea*, in the Days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, and in the Days of *Jeroboam* the Son of *Joash* King of *Israel.* Likewise *Amos* prophesied in the Days of *Uzziah*, and *Jeroboam* the Son of *Joash*, Amos 1. 1. *Joel* is also esteemed to have prophesied in the Days of *Uzziah* and *Jeroboam.*	

YEARS

YEARS of the WORLD.	Y. before Christ's Nativity.	Remarkable Particulars. Kings of *Judah.*	Kings of *Israel.*
3158	792		*Jeroboam* dies after a Reign of forty one Years, (alone,) 2 King. 14. 23.
3169	781	In the 38th Year of *Azariah* King of *Judah*, began *Zachariah* to reign over *Israel*, 2 King. 15. 8.	*Zachariah* succeeds his Father *Jeroboam*, but (as it seems) not immediately, but after an Interregnum of ten or eleven Years, he reigns six Months, 2 King. 15. 8.
3170	780	In the 39th Year of *Azariah* began *Shallum* to reign over *Israel*, 2 King. 15. 13. In the 39th Year of *Azariah* began *Menahem* to reign over *Israel*, 2 King. 15. 17.	*Shallum* conspired against *Zachariah*, and slew him, and reigned in his Stead. He reigned a full Month, (2 King 15. 10, 13.) For *Menahem* smote him, and reigned in his Stead. *Ibid.* 14.

YEARS

YEARS of the WORLD.	Y. before Christ's Nativity.	Remarkable Particulars	
		Kings of *Judah.*	Kings of *Israel.*
3181	769	In the fifteenth Year of *Azariah* began *Pekahiah* to reign over *Israel*, 2 King. 15. 23.	*Menahem* dies after a Reign of ten Years, and is ſucceeded by his Son *Pekahiah*, 2 King. 15. 17, 22.
3183	767	In the fifty-ſecond Year of *Azariah* began *Pekah* to reign over *Israel*, 2 King. 15. 27. This Year alſo *Azariah* dies, after a Reign of fifty-two Years, 2 King. 15. 2.	*Pekah*, a Captain conſpired againſt *Pekahiah*, and ſmote him, and reigned in his Room, 2 King. 15. 25.
3184	766	*Azariah* being dead, his Son *Jotham* ſucceeds him in the Kingdom of *Judah*, 2 King. 15. 7. *Micah* propheſied in the Days of *Jotham*, *Ahaz*, and *Hezekiah*, Mic. 1. 1.	In the ſecond Year of *Pekah* began *Jotham* to reign over *Judah*, 2 King. 15. 32.

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3200	750	*Jotham* dies, after a Reign of 16 Years, and *Ahaz* his Son reigns in his Stead, 2 *King.* 15. 33, 38.	In the 17th Year of *Pekah* began *Ahaz* King of *Judah* to reign, 2 *King.* 16. 1.
3203	747	In the twentieth Year of *Jotham* (i. e. in the twentieth Year after *Jotham* had begun to reign, or in the third Year of *Ahaz*) did *Hoshea* slay *Pekah*, 2 King. 15. 30. See the Note (*).	*Hoshea* made a Conspiracy against *Pekah*, and slew him (after a Reign of twenty Years, 2 *King.* 15. 27.) and reigned in his Stead, 2 *King.* 15. 30.

(*) It being said, 2 *King.* 15. 33, that *Jotham* reigned *sixteen* Years, and it being said, *ver.* 30 of the same Chapter, that *Hoshea* slew *Pekah* in the *twentieth* Year of *Jotham*; it follows, either, that by the *twentieth Year of Jotham*, must be understood the twentieth Year from the Beginning of *Jotham*'s Reign; (as it is above observed,) or else, that when it is said that *Jotham* reigned sixteen Years, thereby is to be understood, that he reigned sixteen Years alone, and then took his Son *Ahaz* into a Partnership of the Kingdom with him; and consequently the following Years may be ascribed either to Him or his Son *Ahaz*; and so the twentieth of *Jotham*, is the same with the third of *Ahaz*.

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.	
		Kings of *Judah.*	Kings of *Israel.*
3212	738	In the twelfth Year of *Ahaz* began *Hoshea* to reign over *Israel*, 2 King. 17. 1.	*Hoshea* (after an Interregnum for nine Years) began to reign over *Israel*, 2 King. 17. 1.
3216	734	*Ahaz* dies, after a Reign of sixteen Years, (2 *King.* 16. 2.) and is succeeded by his Son *Hezekiah*, 2 King. 18. 1.	In the 3d Year of *Hoshea* began *Hezekiah* King of *Judah* to reign, 2 *King.* 18. 1.
3221	729		In the 9th Year of *Hoshea*, the King of *Assyria* took *Samaria*, and carried *Israel* away into *Assyria*; and so put an *End to the Kingdom of Israel*, 2 King. 17. 6.

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.
3244	706	*Hezekiah* dies, after a Reign of twenty-nine Years, (2 *King.* 18. 2.) and is succeeded by his Son *Manasseh* in the Kingdom of *Judah*, 2 King. 20. 21.
3299	651	*Manasseh* dies, after a Reign of fifty-five Years, (2 *King.* 18. 1.) and *Amon* his Son reigns in his Stead, *Ibid. ver.* 18.
3301	649	*Amon* having reigned two Years, is slain by his Servants, and *Josiah* his Son reigns in his Stead, 2 *King.* 21. 19, 26. In the Days of *Josiah* prophesied *Zephaniah* (Zeph. 1. 1.) and *Jeremiah*; which last prophesied also in the Days of the following Kings, *Jehoiakim* and *Zedekiah*, even unto the Captivity of *Judah*, Jerem. 1. 2. 3.

YEARS of the WORLD.	Years before the common Year of Christ's Nativity.	Remarkable Particulars.
3332	618	*Josiah*, after a Reign of thirty-one Years, (2 *King.* 22. 1.) is killed, and is succeeded by his Son *Jehoahaz*; who having reigned three Months, is deposed by *Pharaoh necoh*, and his Brother *Eliakim* is made King, his Name being turned to *Jehoiakim*, 2 King. 23. 29–34. In his Days was *Daniel* the Prophet carried to *Babylon*, Dan. 1. 1–6.
3343	607	*Jehoiakim* having reigned eleven Years, (2 *King.* 23. 36) dies, and is succeeded by his Son *Jehoiachin*: who having reigned three Months, is deposed by *Nebuchadnezzar*, (in the eighth Year of *Nebuchadnezzar*'s Reign,) and his Uncle *Mattaniah* is made King in his Place, his Name being changed to *Zedekiah*, 2 King. 24. 6–17.
3347	603	In the fifth Year of King *Jehoiachin*'s Captivity, began *Ezekiel* to prophesy, *Ezek.* 1. 2.

YEARS

YEARS of the WORLD.	Years before the common Year of Christ's Nativity	Remarkable Particulars.
3354	596	*Jerusalem* taken by *Nebuchadnezzar*, and the Temple destroyed and *Zedekiah*, &c. carried Captive unto *Babylon*, and so an End put to the *Kingdom of Judah*. And here we shall put an End to this *Chronological Table*.

ADDENDA

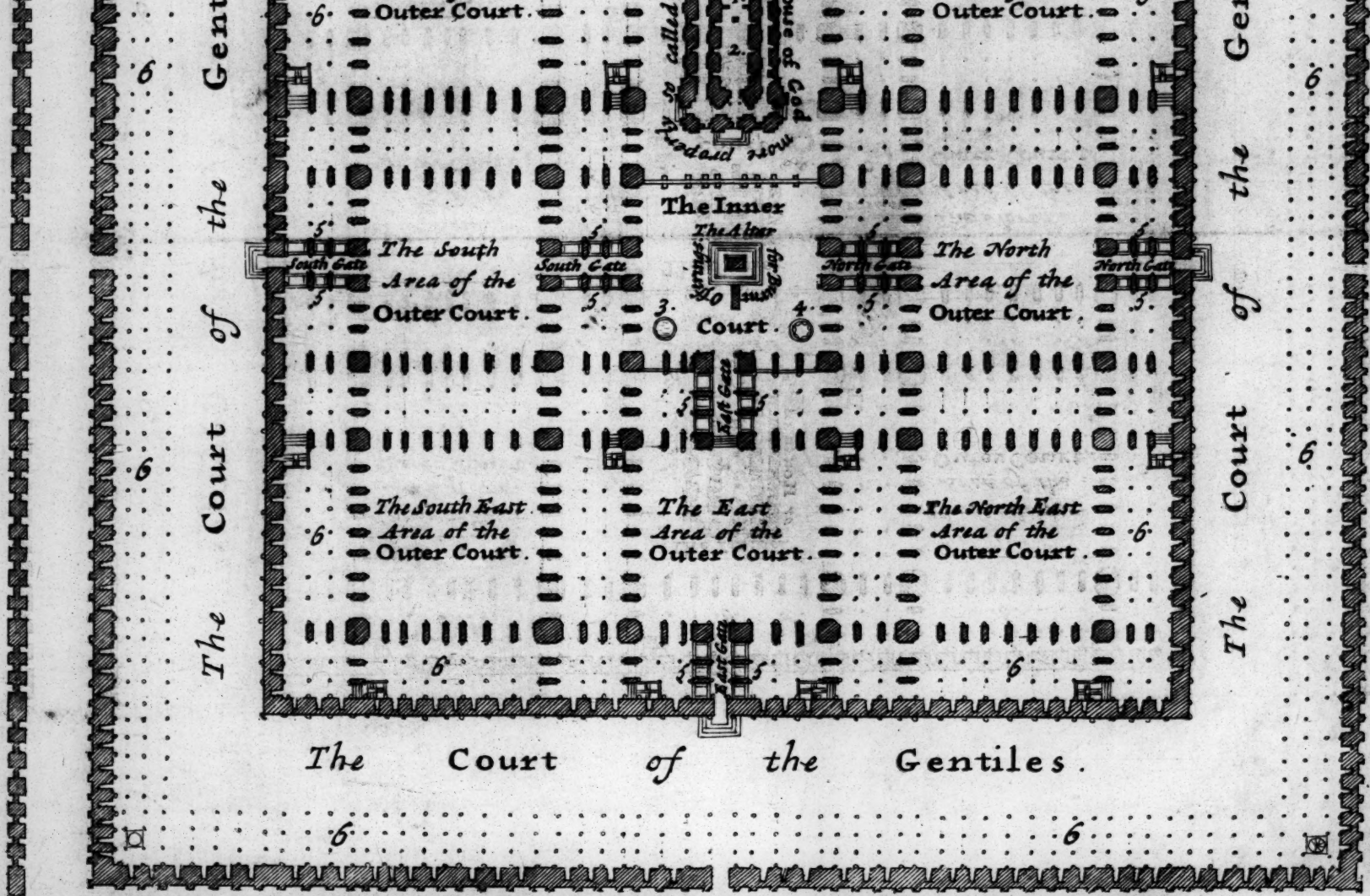
To Chap. III. Sect. 4. *of this Third and Laſt Volume.*

IT will not (I ſuppoſe) be unacceptable to the Reader, to have here repreſented to him two or three Draughts relating to *Solomon*'s Temple, taken from *Villalpandus*.

The firſt Draught repreſents the *Ichnography* or *Ground-plot* of the whole Temple, both Courts and Buildings.

The ſecond Draught repreſents the *Ichnography* or *Ground-plot* of the Temple or Houſe of the Lord more properly ſo called; which conſiſted of theſe two principal Parts, the Sanctuary or Holy, and the Holy of Holies or moſt Holy.

The third and laſt Draught relating to the Temple, repreſents the *Orthography* or *Upright Buildings* of the Temple,



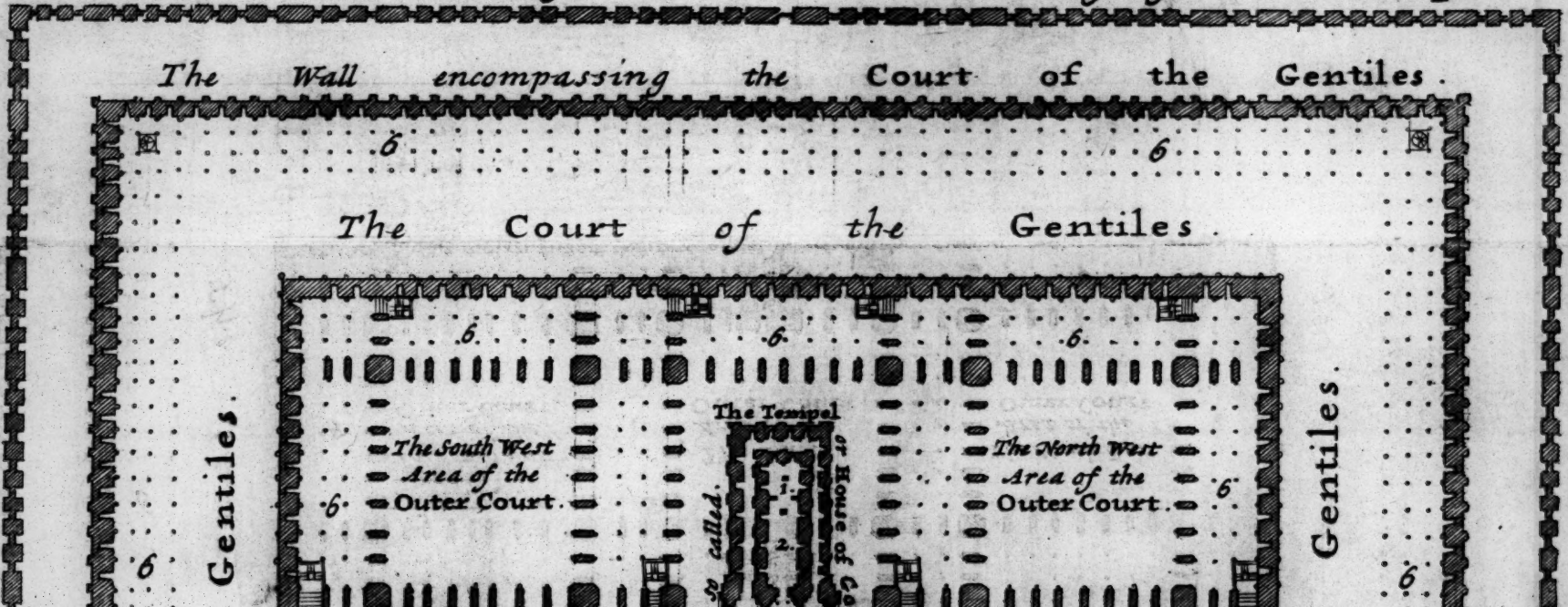
This wall is reckon'd by Villalpandus to be on each side 110 Measure-Reeds in Length.

N.º 6.

West

The Ichnography or Ground-plot of SOLOMON'S TEMPLE.

1. The Holy of Holies. 2. The Holy or Sanctuary. 3. The Brazen Sea. 4. The Kings Seat, as some; or as others ye Pulpit; where ye Priests expounded ye Law. 5. Chambers on each side ye several Gates. 6. Porches or Piazza's.



Temple, as they appeared on the eaſt Side thereof: that is, in ſhort, this third Draught is a Proſpect of the eaſt Side of the Temple.

From theſe three Draughts compared together may be framed a ſomewhat juſt Idea of the Temple of *Solomon*, as to the Nobleneſs and Magnificence of its Structure. And that it was a moſt noble and magnificent Structure, and every Way moſt agreeable to the Rules of Symmetry and Proportion, can in no Wiſe be rationally doubted, or indeed without great Impiety, ſince we learn from 1 *Chron.* 28. that the Temple was built by *Solomon* according to the Pattern which God himſelf had been pleaſed to give to *David* for that purpoſe. *Then David gave to Solomon his Son the Pattern of the Porch, and of the Houſes thereof, and of the Treaſuries thereof, and of the upper Chambers thereof, and of the inner Parlours thereof, and of the Place of the Mercy ſeat; and the Pattern of all that he had by the Spirit, of the Courts of the Houſe of the Lord, and of all the Chambers round about*, &c.——*All this (ſaid David) the Lord made me to underſtand in*

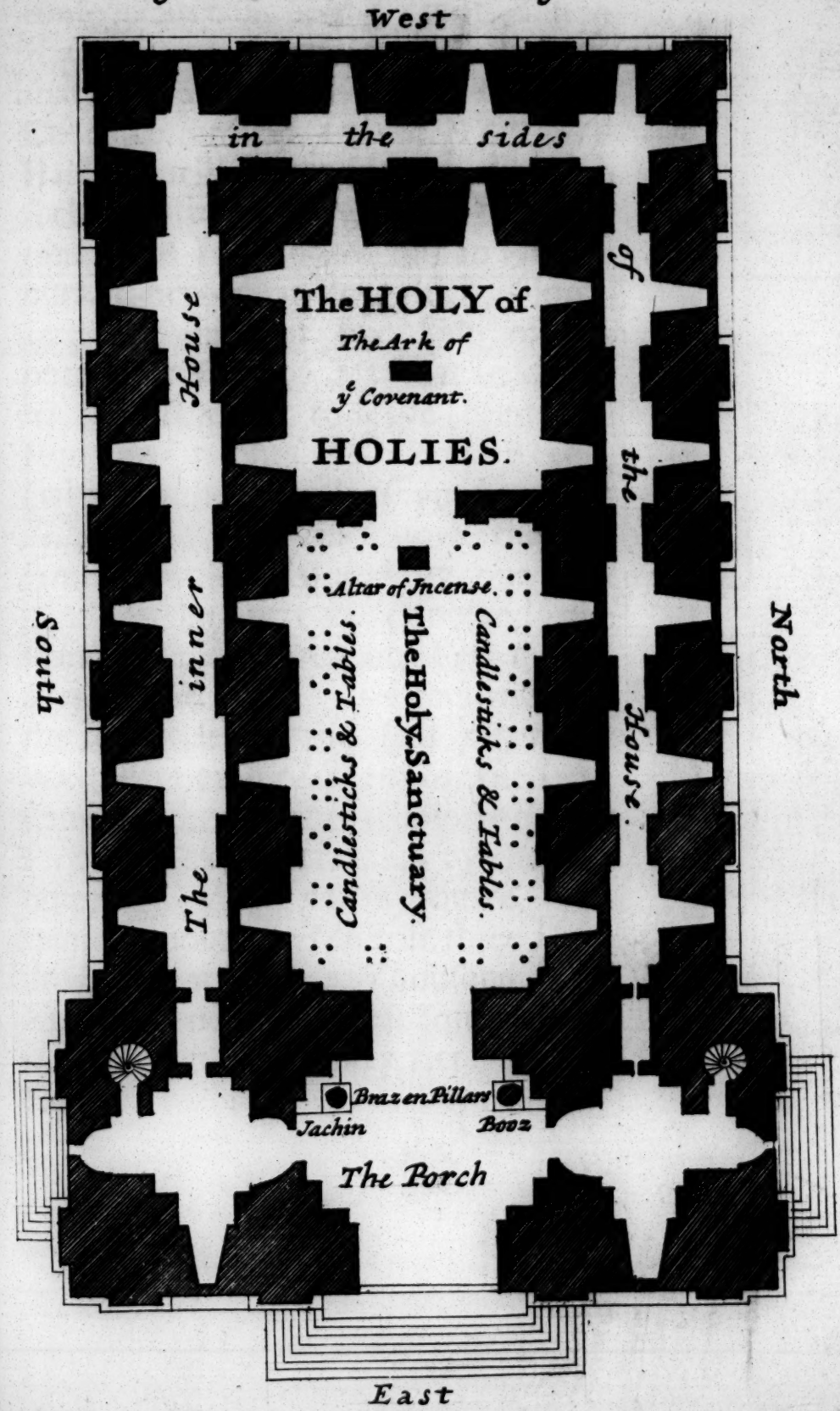
Writing by his Hand upon me, even all the Works of this Pattern, 1 Chron. 28. 11—19.

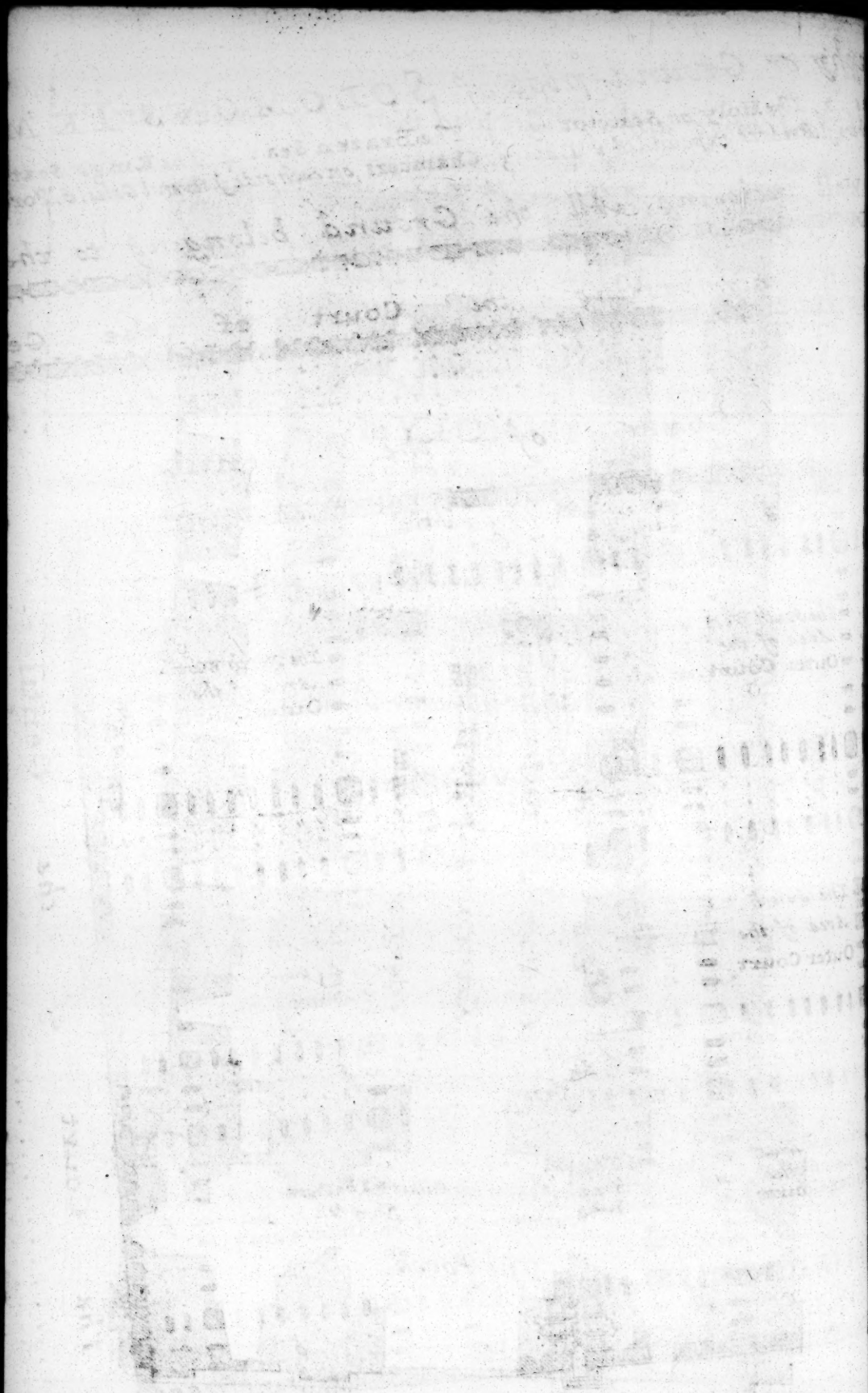
And as God was pleaſed thus to impart to *David* a Pattern, whereby the Temple was at firſt to be built; ſo the Meaſures of the ſeveral Parts of the Temple, ſet down in the Prophecy of *Ezekiel*, Chap. 40. &c. are ſuppoſed by *Villalpandus* to have been exactly agreeable to the Pattern firſt given.

Now the Meaſures of the ſeveral Parts of the Temple are expreſſed in the fore-cited Chapters of *Ezekiel* by *Cubits* and *Reeds*. Which by *Villalpandus* are ſuppoſed to have ſuch a Proportion one to the other, as that ſixteen of the ſaid meaſuring Reeds were equal to an hundred Cubits, and conſequently one meaſuring Reed was equal to ſix Cubits and a Quarter of a Cubit. Wherefore, ſuppoſing theſe Cubits to have been the ſame with thoſe, whereby the Meaſures of the Ark of *Noah* are deſcribed by *Moſes* in the Book of *Geneſis*, (and this is moſt probable, foraſmuch as the Divine Wiſdom was the Deſigner of the Ark as well as of this Temple,) and conſe-

N.° 7.

The Ichnography or Ground plot of ye Sanctuary.





conſequently ſuppoſing (with Biſhop *Wilkins*, and other learned Perſons, that have writ of the *Ark*) the ſaid Cubit to anſwer to our Foot and Half; it will hence follow, that one ſuch meaſuring Reed was equal to nine Foot four Inches and an Half of ours. According to which, ſuppoſing the Length of one Side of the outermoſt Wall of all that belonged to the Temple, to have been one Hundred twenty and five Reeds, (which is the Length aſſigned to it by *Villalpandus*,) it will follow, that the ſame Length meaſured by our Feet would contain one Thouſand one Hundred and ſeventy one Feet ten Inches and an Half. And foraſmuch as the four Sides of the ſaid outermoſt Wall were each of them of the ſame Length; hence the whole Area or Plot of Ground encloſed by the ſaid outermoſt Wall was a Square, containing about one Million, three Hundred ſeventy three Thouſand, two Hundred and eighty Feet Square; that is, about one and thirty Acres and an Half.

In

In like manner, ſuppoſing with *Villalpandus*, that the ſecond Wall, which encloſed that, which was eſteemed the *outermoſt Court* of the Temple, (for the Ground encloſed by the firſt or outermoſt Wall, ſpoken of in the foregoing Paragraph, was not eſteemed one of the *Courts*,) and which by *Villalpandus* is called the *Court of the Gentiles*; ſuppoſing, I ſay, the Wall of this outermoſt Court to have been one Hundred and ten Reeds long on each of its four Sides, it will follow according to the aforementioned Proportion, that each Side was a little above one Thouſand and thirty-one of our Feet in Length.

Laſtly, Suppoſing with *Villalpandus* the Length of each Side of that Wall, which encompaſſed that which was called the *outer Court*, or the *Court of Iſrael* (becauſe none but *Iſraelites*, or ſuch as obſerved the whole *Moſaick* Law, could enter into it,) to have been each Side of it eighty Reeds long, it follows, that each Side was ſeven Hundred and fifty of our Feet in Length.

As

As for the Meaſures of the upright Buildings of the Temple, they may be found, by the Scale inſerted in the Orthographical Draught of the Temple, as to Reeds or Cubits, and ſo (by what has been here ſaid) as to our Feet. As for the ſeveral Parts of the Temple, they are (I think) ſufficiently explained in the Draughts of the Temple, by the Help either of the *Numerical* References, (*viz.* 1, 2, 3, &c.) or elſe of the *Alphabetical* References, *viz.* A, B, C. I ſhall therefore ſay nothing more here, but refer the Reader to the ſeveral Draughts of the Temple adjoined to theſe Pages, for his further Information.

In *Chap.* 9. *ver.* 10—13. *we read, that when Solomon had built the two Houſes*, &c. as *Chap. III. Sect.* 5. of the foregoing Treatiſe.

AN

AN Alphabetical Catalogue OF THE Countries, Cities, Towns, Rivers, Mountains, &c. described in the Third *Volume of the Historical Geography of the* OLD TESTAMENT.

A;

B.

C.

D.

E.

H.

I.

K.

L.

M.

N.

P.

R.

S.

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U.

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Z.

SOME NOTES ON THE Hiſtorical Geography OF THE *Old* and *New Teſtament.*

WHEN I firſt ſet about this *Hiſtorical Geography*, I eaſily foreſaw, that there would be frequent Occaſion to take Notice of ſome Particulars, relating rather to *critical Diſquiſitions*, than *Hiſtorical Narratives* or *Geographical Deſcriptions*. And becauſe I ſuppoſed ſuch critical Diſquiſitions might not be very entertaining to thoſe, for whoſe Uſe this Work was principally intended,

intended, I therefore judged it would be moſt proper and convenient to reſerve them for a diſtinct Treatiſe. And this Method I purſued in my Geography of the *New Teſtament*. But when I came to enter upon the Geography of the Old Teſtament, I found there was a Neceſſity of inſerting into the Body of the Book critical Diſquiſitions concerning many Particulars to be there ſpoken of. Several of which relating alſo to the New Teſtament, there are left but a very few Particulars to be here taken Notice of by way of *Notes*. In reference to which I need only obſerve, that my Geography of the *New Teſtament* being firſt drawn up, I judged it proper that the Notes on that Part of this Work ſhould likewiſe ſtand before the Notes on the Geography of the Old Teſtament.

Notes on the first Part of the Historical Geography of the New Testament: Or, Our Saviour's Journeyings.

Chap. I. Sect. 16.

BY *the Queen of the South is to be understood the Queen of Sheba,* (1 King. 10. 1.) *which Sheba was the Capital City of a considerable Kingdom in the most southern Part of Arabia.*] I am not ignorant that there are some, who take this *Sheba* to have lain in the *African Ethiopia.* But concerning the Erroneousness of this Opinion see *Vol. III. Chap.* 3. *Sect.* 8. of the Historical Geography of the Old Testament.

Chap. II. Sect. 4.

There will be a more proper Occaſion to ſpeak of this City (viz. *Jeruſalem*) *elſewhere.*] See *Vol. III. Chap.* 2. *Sect.* 2. of the Hiſtorical Geography of the Old Teſtament.

Chap. III. Sect. 7.

The Reader is not to wonder, that he finds what is here ſaid of the Temple not exactly agreeing to the Draught of the Temple given from *Villalpandus* in *Vol.* III. of the Hiſtorical Geography of the Old Teſtament. For there are ſeveral Particulars, wherein the Learned are not agreed, and which cannot be determined from Scripture. For Inſtance: Some will have *the Court of the Gentiles* to be added by *Herod*, as is here related; but others aſſert, that in the firſt Temple built by *Solomon* there was ſuch a Court; and among theſe is *Villalpandus*. And indeed this ſeems to be the moſt probable Opinion.

Chap.

Chap. V. Sect. 10.

To which our Lord ſubjoins the indiſpenſable Neceſſity that lies on all Chriſtians to partake of the Sacrament in order to obtain Eternal Happineſs: for, ſaith our Lord, Verily, Verily, I ſay unto you, except ye eat (*not only by Believing in me crucified, but alſo ſacramentally*) the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you,] *John* 6. 53. That theſe Words of our Saviour are to be underſtood (though not ſolely or excluſive of Believing in Chriſt crucified, yet alſo) of Partaking of the Euchariſt, is confirmed by St. *Cyprian* in his Expoſition of the Lord's Prayer. And indeed there cannot a more rational Account be given, why our Saviour ſhould thus diſtinctly expreſs himſelf as to *the Eating his Fleſh* (or *Body*) and *Drinking his Blood*, than that he deſigned thereby to denote the two Parts of the Euchariſt. As for the common Objection, that *the Euchariſt was not then inſtituted, when our Saviour ſpoke theſe Words*, it is (I think) of no manner of Force; and will

will prove as well againſt the Neceſſity of Believing Chriſt's *Crucifixion* being intended in theſe Words, foraſmuch as Chriſt was not *then* crucified, when he ſpake theſe Words. To paſs by a great deal more that might be offered to prove, that our Saviour's Diſcourſe in *John* 6. concerning *Eating his Fleſh, and Drinking his Blood*, is to be underſtood of Receiving the Euchariſt, I ſhall content my ſelf here to obſerve but one Particular relating thereto. It is then evident, that what gave Occaſion to this Diſcourſe of our Saviour was the *Jews*, ſaying, that *their Fathers eat Manna in the Wilderneſs*, &c. Now 'tis evident from 1 *Cor.* 10. 3, 4. that the *Manna* was formerly, as the Sacramental Bread is now, a Symbol of Chriſt's Body; and the Water that flowed from the Rock was formerly, as the Sacramental Wine is now, a Symbol or Sign of Chriſt's Blood. For the Apoſtle aſſerts in the fore cited Texts, that the *Iſraelites* did *eat the ſame Spiritual Meat*, and *drink the ſame Spiritual Drink*, as do we Chriſtians in the Euchariſt, (for that this is referred to, is evident from *ver.* 16. of the fore-

cited

cited Chapter,) what then could be more Natural, than for our Saviour to take Occaſion, from the *Jews* mentioning their Fathers Eating *Manna*, to inſtruct them, that the ſaid *Manna* was no other than a Sacramental Type or Symbol of his *Fleſh* (or *Body*) *which he ſhould give for the Life of the World.* Agreeable hereunto our Saviour ſays, *Joh.* 6. 55. *My Fleſh is Meat indeed, and my Blood is Drink indeed.* Where it is obſervable, that the Word rendered by us *indeed* is ἀληθῶς. And therefore, as by ἀλήθεια, *Joh.* 1. 17. is denoted *reality* in oppoſition to *typical* Repreſentations, ſo by ἀληθῶς, (*Joh.* 6. 55.) is to be underſtood the like. Whence our Saviour's Words amount to this: *My Fleſh* (or *Body*) *is the* real *Meat, whereof Manna was only* a Type; *and likewiſe* my Blood is the real *Drink, whereof the Water that flowed out of the Rock, was only a Type.* Wherefore, ſince *Manna* was no other than Sacramental Bread, and the Water of the Rock no other than Sacramental Drink, when our Saviour takes Occaſion from the Mention of *Manna* to inſtruct them, that *Except they eat the Fleſh*

Fleſh of the Son of Man, and drink his Blood, they had no Life in them; either theſe Words muſt be underſtood of *Sacramental* Eating and Drinking, or elſe they are altogether Foreign to the Purpoſe. And here by the way we have another Conſideration which offers it ſelf, and quite takes away the Force of the above-mentioned Objection. For although the *Chriſtian* Euchariſt was not then inſtituted, yet the *Jewiſh* Euchariſt had been long before inſtituted, and was then in Uſe, *viz.* the Euchariſtical Sacrifices, the Parts whereof were Symbols of Chriſt's Body and Blood as are the Bread and Wine in the Chriſtian Sacrifice. Wherefore, when our Saviour ſays to the *Jews*, *Except ye eat the Fleſh*, &c. he may very well be underſtood to denote thus much to them, *viz.* that *Except when they did eat and drink of their legal Euchariſtical Sacrifices, they did eat and drink of them as Sacramental Symbols of his Fleſh and Blood, their Eating and Drinking was of no Uſe or Benefit to them, or would avail them nothing towards the Attainment of Eternal Life.* So that in ſhort the great Leſſon our Saviour then

then taught the *Jews*, and which they were then capable of Understanding, was this, that *even their Sacrifices*, which *they laid such Stress on*, *were of no Benefit to them*, *but as they derived their Worth from him*, *of whose Body and Blood they were Symbols*, and consequently, *Representations of his meritorious Death.* A great Deal more could be added, would it not be improper in this Place; where I have rather insisted too long already upon a Point which falls in here only by the By. But I could not forbear saying thus much in asserting the true Scope and Importance of the forementioned Words of our Blessed Saviour, in reference to the Necessity of *Receiving the Sacrament*; which as it is a Duty of the highest Importance, so the Devil has shewn a Master-piece of his Wilines and Cunning, in bringing Things so about as to make this Text not to be understood in a *Sacramental* Sense, even by many learned and pious Men.

Chap. VI. Sect. 2.

The Iſland of Tyre in its natural State ſeems to have been of a circular Figure, containing not more than forty Acres of Ground.] It muſt be obſerved, that Mr. *Maundrel* (whoſe Words theſe are) ſays, that the Iſle of *Tyre in its natural State* ſeems to have been Circular, and to have contained no more than forty Acres. Whereby he plainly intimates, that by *artificial Methods* the Iſle had been enlarged, and conſequently might contain a very large and populous City, without any Contradiction or Repugnancy to what he ſays of it.

Ibid. Sect. 15.

He ſent two of his Diſciples to the Village over againſt them to fetch him an Aſs with its Fole, our Lord determining to ride upon them.] It is obſervable, that the Words of the Prophecy of *Zachariah* (which were fulfilled by this Action of our Saviour) expreſsly run thus: *Rejoyce greatly, O Daughter of Zion; —— behold, thy King*

King cometh unto thee —— riding upon an Aſs, and upon a Colt the Fole of an Aſs, Zach. 9. 9. And as it is here foretold, that the Meſſiah or Chriſt ſhould come to *Jeruſalem*, riding upon *an Aſs, and a Colt the Fole of an Aſs*; ſo St. *Matthew* expreſsly relates, *Matt.* 21. 7. that the Diſciples having brought *the Aſs and the Colt*, which our Saviour had ſent them for, put on *them* their Cloaths, and ſet him (*i. e.* Chriſt) on *them*. Now the Relation of St. *Matthew* thus literally agreeing with the Prophecy of *Zachariah*, and both expreſsly aſſerting, that our Saviour rid upon the Aſs as well as her Colt; I cannot ſee any good Reaſon, why the fore-mentioned Texts ſhould not be underſtood in their literal plain Meaning, rather than to ſeek for Salvo's by figurative Expreſſions, only becauſe in the other Evangeliſts there is Mention made only of Chriſt's riding upon the Colt. It being ſaid by the other Evangeliſts, that Chriſt rid upon the *Colt*, does not imply any neceſſary Contradiction to his riding alſo upon the *Aſs*; and therefore both the Relations may be true in a literal Senſe: Chriſt might ride

ride Part of the Way upon the one, and the remaining Part upon the other. And ſince he might do ſo, it ſeems much more rational and modeſt, to ſuppoſe he did ſo in Agreement to the Prediction of *Zachary*, and the Relation of St. *Matthew*, than to ſuppoſe the contrary, becauſe we cannot conceive any good Reaſon for his changing the Beaſt he rid on in ſo little a Way. In my Opinion it is a very good Reaſon for his ſo doing, that he might thereby exactly fulfil the fore-cited Prophecy. In a Word, I think it is eſteemed by all judicious Perſons the ſafeſt and faireſt Way to underſtand Scripture in its *literal* Acceptation, whenever there is not an abſolute Neceſſity (which there is not here) for Underſtanding it in a *figurative* Senſe. There is much a like Inſtance in reference to what is related concerning our Saviour's Bearing his Croſs: for St. *John* (*Chap.* 19. *ver.* 17.) relates, that *He* (i. e. Chriſt himſelf) *bearing his Croſs went forth*, &c. whereas another Evangeliſt relates, how *as they came out, they found a Man of Cyrene, Simon by Name, him they compelled to bear his Croſs*, Matt.

27. 32. And ſo alſo St. *Luke*, Chap. 23. ver. 26. Now how is this Diverſity of Relation ſolved by Expoſitors? Why, by ſuppoſing both Relations to be literally true, inaſmuch as our Saviour bore or carried his Croſs ſome Part of the Way himſelf, till he was able to carry it no further, when the *Jews* compelled *Simon* to take it up. Now methinks after the ſame manner exactly may the different Relations concerning our Saviour's Riding to *Jeruſalem* be beſt ſolved. And therefore I wonder there ſhould be any Expoſitors, that ſhould in this laſt Caſe rather betake themſelves to poor Salvo's by Figures, than underſtand the Texts of *Zachariah* and St. *Matthew* in a literal Senſe.

Notes

Notes on the ſecond *Part of the Hiſtorical Geography of the New Teſtament, or St.* Paul's *Travels.*

Chap. I. Sect. 3.

'TIS no improbable Conjecture, that St. Paul after his Converſion withdrew into the Deſerts of Arabia, there to receive the Knowledge of the Goſpel,——and that this being done, he returned to Damaſcus, and after this his Return ſtraightway preached Chriſt in the Synagogues.] Though St. *Paul*'s withdrawing into *Arabia* be not mentioned, *Act.* 9. yet the Probability of the Conjecture above-mentioned is founded on this, that St. *Paul* expreſsly tells us, *Gal.* 1. 15.—18. that *when it had pleaſed God to reveal his Son unto him, that he might preach him among the Gen-*

tiles, he immediately conferred not with Fleſh and Blood, nor went up unto Jeruſalem,—but into Arabia. Where it is remarkable, that the very ſame Word εὐθέως is uſed here by the Apoſtle, when he ſays he εὐθέως *immediately* or *preſently* conferred not with Fleſh and Blood, as is uſed by St. *Luke*, Act. 9. 19. where it is ſaid, that St. *Paul* εὐθέως *preſently* preached Chriſt in the Synagogues at *Damaſcus*; and whence ſome draw an Argument, that St. *Paul* preached in the Synagogues at *Damaſcus*, before he went into *Arabia*. Whereas the other Opinion ſeems much more probable from what is ſaid, *Gal.* 1. For 1. here St. *Paul* expreſsly relates, that he did go into *Arabia*, and teturn again to *Damaſcus*; and then go to *Jeruſalem*. Wherefore, ſince this Journey into *Arabia* is not mentioned, *Act.* 9. but it is there only taken Notice of, how upon the *Jews* Lying in wait for him, he eſcaped them by being let down the Wall of *Damaſcus* in a Basket; and that having ſo eſcaped he came to *Jeruſalem*, hence it is moſt probable, that St. *Paul*'s Going into *Arabia* was *before* his Leaving

ving *Damaſcus* this Time mentioned in *Act.* 19. Becauſe the Reaſon which made St. *Paul* leave *Damaſcus that* Time which is mentioned in *Act.* 19. would ſcarce let him think it adviſeable to *return to Damaſcus.* But 2dly, the Apoſtle declares, *Gal.* 1. 12. that *he received not the Goſpel from Man, but by the Revelation of Jeſus Chriſt*; and this is moſt probably thought to be the Meaning of the Expreſſion, *ver.* 16. *I conferred not with Fleſh and Blood*, i. e. I conferred not or conſulted not with any Man to inform my ſelf of the Doctrine of the Goſpel. For the next Words following evidently require ſuch an Acceptation, *viz. nor went I up to Jeruſalem to them that were Apoſtles before me.* Where by the Connexion, *nor went I up*, &c. with *I conferred not*, &c. plainly is denoted one and the ſame Subject or Buſineſs; *i. e.* that as St. *Paul* went not up to *Jeruſalem* to thoſe that were Apoſtles before him to be inſtructed in the Goſpel, ſo neither did he confer with any one at *Damaſcus* concerning the Doctrine of the Goſpel. And that by *Fleſh and Blood* is here denoted *any Man*, ſeems

probable from *Matt.* 16. 17. where our Saviour ſays to *Peter*, that *Fleſh and Blood* had not revealed it to him, *i. e.* not *any Man*. Wherefore thirdly and laſtly, it being evident from what has been ſaid, that St. *Paul* did receive his Inſtruction in the Goſpel by Revelation from Chriſt; and St. *Paul* expreſsly telling us, *Gal.* 1. 16. that *immediately* (after the Viſion, and his being reſtored to Sight) he conferred not with Fleſh and Blood, nor went up to the other Apoſtles, but went into *Arabia*; it ſeems an Opinion very well grounded, that what St. *Paul* went into *Arabia* for, was to receive Inſtruction in the Nature of the Goſpel, by Revelation from our Bleſſed Saviour himſelf; and alſo that he went into *Arabia* εὐθέως preſently or immediately after the Reſtitution of his Sight; and ſo before he ever preached at *Damaſcus*. And ſurely the Word *immediately* does refer not only to *I conferred not*, (Gal. 1. 16.) but alſo to, *nor went I up*, &c. *but I went into Arabia*, ver. 17. So that St. *Paul* expreſsly aſſerts, that εὐθέως *immediately* (as ſoon as he was able, *i. e.* had recovered his Strength and Sight) he

he went into Arabia; and conſequently what is ſaid, *Act.* 9. 19. of his Preaching *immediately* in the Synagogues at *Damaſcus*, cannot be rationally underſtood, till after his Return to *Damaſcus*.

Chap. II. Sect. 10.

Hence St. Paul being bred up in his Youth in the Schools of Tarſus, became ſo —— well acquainted with Heathen Authors.] Since it is not rational to ſuppoſe miraculous Knowledge, where a Thing may be known by ordinary Means; and ſince we do not find that the Reading of Heathen Authors was encouraged, if allowed of, at *Jeruſalem*; hence it is moſt probable to ſuppoſe, that St. *Paul* attained the Knowledge he had of Heathen Writers at *Tarſus*, where he was born, eſpecially this being an antient Univerſity or Seat of Literature. Nor does any Thing related in the Hiſtory of the *Acts* contradict this Opinion. For ſurely St. *Paul* might be taught School-learning at *Tarſus*, in his younger Years, or while he was a Boy, and yet when he came to be about ſixteen, *be brought up in Jeruſalem*

ſalem at the Feet of Gamaliel. And whereas it is ſaid, *Act.* 26. 4. *My Manner of Life from my Youth, which was at the firſt among my own Nation at Jeruſalem, know all the Jews.* The *Greek* whereof is this: Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι. Where the Expreſſion τὴν ἐκ νεότητος does (I think) truly import thus much, *viz.* that the *Jews* of *Jeruſalem* did know his Manner of Life (not from his Childhood, but only) *from his Youth*, i. e. after he came to be ſixteen or thereabouts. And the other Expreſſion, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, does (I think) truly import this, *viz.* that though not afore, yet he had from the *very Beginning of his Youth* lived at *Jeruſalem.* So that neither does this Text, if rightly underſtood, contain any Thing repugnant to the Opinion embraced by learned Men, that St. *Paul* was taught the Heathen Authors at *Tarſus*, while he was a Boy or in the former Part of his *Youth*, taken largely, and as it is frequently to denote all one's younger Years.

Chap.

Chap. VII. Sect. 5.

This Country (viz. *Media*) *doubtleſs took its Name from Madai, one of the Sons of Japhet.*] This is the Opinion generally received, and at firſt View ſeems moſt probable by Reaſon, not only of the Affinity between *Madai* and *Media*, but alſo of the Uſe of the Word *Madai* in the *Hebrew* Bible to denote always the Country we call (from the *Greeks* and *Latins*) *Media*. But upon further enquiry I have found Reaſon to recede from this Opinion, and rather to embrace another, which the Reader will find largely inſiſted on in my Hiſtorical Geography of the Old Teſtament. *Vol. I. Chap.* 3. *Sect.* 2. *Sect.* 48, 49, &c.

Notes

Notes on the firſt Volume of the Hiſtorical Geography of the Old Teſtament.

Chap. III. Sect. 2. Sect. 12.

ONCE *more, the Prophet Jeremiah, foretelling the Taking of Babylon by Cyrus the Great, has this Expreſſion*, Chap. 51. ver. 27. *Call together againſt her the Kingdoms of Ararat and Minni*, &c.] I cannot omit obſerving, that it is not altogether improbable, that the Name *Armenia* might be made up of *Ararat* and *Minni*, (or *Menni*, as it is writ by ſome.) And 'tis plain, that the *Syriack* Interpreter of *Jeremy* did take *Menni* to denote *Armenia*; as alſo did the *Chaldee* Paraphraſt *Jonathan*.

Chap. III. Sect. 2.

I muſt now ſpeak ſomething of the Colonies of Magog.] I look upon this to be a proper Place to take Notice, that although the *Swediſh* Hiſtorians may with ſome Probability eſteem themſelves to be Colonies of *Magog*, yet it ſeems very abſurd for them to go about to ſhew the World, that *the Kingdom of Sweden is the moſt antient Kingdom in Europe, and that this Country was after the Deluge, ſooner ſtored with Inhabitants than the other Parts of Europe.* Foraſmuch as it is not likely, that the firſt Planters of *Europe* ſhould ſettle themſelves in the more northern and unfruitful Parts of it, before they had *ſtored* or filled the more ſouthern and fruitful Countries of it.

Chap. III. Sect. 4. Sect. 24.

That the Caphtorim were ſituated near to the Caſluhim, &c.] I am not ignorant that ſome learned Men, particularly *Bochart*, contend, that the *Caphtorim* were ſeated in *Cappadocia*, and prove

prove this by ſeveral Inſtances out of oriental Writers, by whom the *Cappadocians* are denoted by the Word *Caphtorims*. But then this does not prove, that *Cappadocia* was *firſt* planted after the Flood by the *Caphtorims*, which is what we are ſpeaking of here. All that is proved by the Citations out of the ſaid oriental Books, is only thus much, *viz.* that a Colony of the *Caphtorim* did in Proceſs of Time poſſeſs themſelves of *Cappadocia*, having ſubdued the Deſcendants of *Japhet*; juſt as another Colony of the *Caphtorims* did poſſeſs themſelves of that Tract of *Caanan*, which is called in Scripture by the Name of *the Land of the Philiſtines*, having ſubdued the firſt Planters of that Tract, the Deſcendants of *Canaan*.

Chap. V. Sect. 3.

Being thus occaſionally trained up to the Art of War, &c.] I cannot forbear obſerving here, that agreeably to what is here ſuppoſed concerning the Manner, how *Nimrod* came to be a good Warriour, the great Philoſopher and General *Xenophon* does particularly

ticularly adviſe, that *Young Men ſhould not ſlight Hunting*, becauſe hereby they might become *fitter for the Souldiery*. See his Κυνηγέτικ. or *Tract of Hunting*. Chap. II. Sect. 1. Oxford Edition, 8*vo*.

Chap. VII. Sect. 4.

And it ſeems very probable, that there was a remarkable Oak in or near this Plain of Moreh.] Indeed upon further Conſideration I think it moſt probable to ſuppoſe with the learned Mr. *Mede*, that the *Hebrew* Word, which we tranſlate here an *Oak*, does rather denote *a Grove* or *Plantation of Oaks*. For, as the ſaid learned Perſon obſerves, here God appeared firſt unto *Abraham* upon his coming into the Land of *Caanan*, and made him a Promiſe of giving the ſaid Land unto his Seed: whereupon *Abraham* built an Altar there unto the Lord. On which Account this Place was held in great Eſteem ever after by the Deſcendants of *Abraham*; inſomuch that *Joſhuah* judged this the moſt proper Place to aſſemble the *Iſraelites* together, in Order to renew their Covenant

nant with God a little before his Death, (as we read *Joſh.* 23.) and alſo we are informed *ver.* 26. of the ſame Chapter, that after the ſolemn Renewing of the Covenant, *Joſhuah took a great Stone, and ſet it up there* (*under an Oak*, rather) *in*, or *by the Oak-grove, that was by the Sanctuary of the Lord.* From which laſt Clauſe Mr. *Mede* very judiciouſly infers, that, ſince this was never the ſettled Place of the Ark, it therefore follows, that here was a *Proſeucha* or Oratory, *i. e.* Place of Prayer, in thoſe early Times; it being made choice of for ſuch religious Worſhip on Account of God's Appearing here firſt to *Abraham* in the Land of *Canaan*, and of *Abraham's* here Building the firſt Altar to God, after his coming into *Canaan.* That here was a Grove of Oaks, not only a ſingle Oak, is further probable from what we read, *Gen.* 21. 33. *And Abraham planted a Grove in Beerſheba, and called there on the Name of the Lord.* Where we learn that *Abraham* did plant a *Grove* about the Place he had ſet apart for a *Proſeucha*; and that probably in reſemblance of the Grove near *Sichem*, where God firſt appeared

appeared to him after his coming into *Canaan*. See Note on *Sect.* 42.

Chap. VII. Sect. 31.

Where by Gilgal is not to be underſtood the Place near the River Jordan, &c.] This is ſaid in Conformity to the Opinion more generally received, which I intended to have enlarged upon, when I came to the Geography of the Book of *Joſhua*. But being come to the Deſcribing ſuch Places as are mentioned in the ſaid Book of *Joſhua*, upon more mature Conſideration, I perceived Reaſon not to defend the generally received Opinion, foraſmuch as by *Gilgal*, might be well underſtood the Place commonly ſo called in Scripture, for the Reaſon alledged, *Vol. II. Chap.* 4. *Sect.* 47.

Chap. VII. Sect. 42.

It is remarkable in Holy Scripture, for Abraham's Entertaining there three Angels under an Oak.] It is very probable from what has been afore obſerved on *Sect.* 4. of this Chapter, concerning the *Oak* in the Plain of *Moreh*

Moreh near *Sichem*, that this *Oak* in the Plain of *Mamre* near *Hebron* was alſo a *Grove of Oaks*, rather than a ſingle Oak. As for the ſingle *Oak* which is here obſerved to be had in great Veneration in the Time of *Conſtantine* the Great, it is ſcarcely to be imagined, that it was one of the Oaks that was growing there in the Days of *Abraham*, but of a much later Growth.

Chap. VII. Sect. 47.

And firſt to begin with the two Bounds here aſſigned (viz. of the Extent of Dominion promiſed to the Seed of *Abraham*) *from the River of Egypt unto the great River, the River Euphrates*] This Promiſe was actually fulfilled in the Days of *David* and *Solomon*; concerning which latter we are expreſsly told, 2 *Sam.* 4. 21. that *he reigned over all Kingdoms from the River unto the Land of the Philiſtines, and unto the Border of Egypt*; and *ver.* 24. that *he had Dominion over all on this Side the River, from Tiphſah even unto Azzah.* By comparing which Texts with God's Promiſe here,

herein, *Gen.* 15. 18. it is evident, that by the *River*, or *great River* is meant the *Euphrates*; and by the *River of Egypt*, a River ſeparating the Land of *Egypt* from the Land of *Canaan*, or of the *Philiſtines*, and running near unto *Azzah* or *Gaza*.

Notes on the ſecond *Volume of the Hiſtorical Geography of the Old Teſtament.*

Chap. I. Sect. 6.

The Inhabitants (viz. of *Egypt*) *were looked upon by the Heathen World, as the firſt Inventors of Geometry, Arithmetick, Aſtronomy*, &c.] Among ſeveral other Authors that might be cited, I ſhall content my ſelf to allege here thoſe Verſes of the Geographer *Dionyſius Afer*, who ſpeaking of the *Egyptians*, thus expreſſes himſelf, *ver.* 233, &c.

Οἱ πρῶτοι βιότοιο διεγήσαντο κελεύθους.
Πρῶτοι δ' ἰμερόεντ' ἐπειρήσαντο ἀρότρου,
Καὶ σπόρον ἰθυτάτης ὑπὲρ ἄυλακ' ἁπλώσαντο.
Πρῶτοι δὲ γραμμῆσι πόλον διεμετρήσαντο,
Θυμῷ φερεσσάμενοι λοξὸν δρόμον ἠελίοιο.

Chap.

Chap. I. Sect. 45.

Where by the Expreſſion, (viz. of the Prophet *Ezekiel*, Chap. 29. ver. 10.) *From the Tower of Syene even unto the Border of Cuſh, is denoted the whole Length of Egypt, from the ſouth End of it, where ſtood Syene, to the north End or north eaſt End, where it bordered upon Cuſh or Arabia.*] And this by the way is a very good Argument, that by *Cuſh* in the Old Teſtament is not denoted *Ethiopia* in *Africk*; for-aſmuch as the *African Ethiopia* lies South of *Egypt*, and indeed joins on that Side to the Part of *Egypt*, where *Syene* was ſituated; ſo that if *Cuſh* denoted the *African Ethiopia*, the Expreſſion, *From the Tower of Syene even unto the Borders of Cuſh*, would have denoted only a ſmall Part of *Egypt*; and the Word *Even* (whereby is denoted the great Extent from the Tower of *Syene* to the Border of *Cuſh*) would be very improper.

Chap. I. Sect. 54.

The Geographer Dionyſius Periegetes expreſsly tells us, that the Nile was otherwiſe called Siris by the Ethiopians.] See *ver.* 223. of the ſaid Author. And in the following Verſes is taken Notice of, what is obſerved in the following Paragraphs, concerning the Land of *Egypt* being enriched by the Overflowing of the *Nile*.

Chap. II. Sect. 3. *Sect.* 7.

As is expreſt in the Map hereunto belonging.] Namely, in the Map entituled *a Map of the Journeyings of the Iſraelites*, &c. And indeed the Reader will find the Coaſt of the Red Sea drawn agreeably hereunto in the ſaid Map; but through the inadvertency of the Engraver, though the Mark of *the Encampment by the Red Sea* is ſet down, (*viz.* that between *Elim* and *the Wilderneſs of Sin*,) yet the Words themſelves are omitted.

Chap.

Chap. VI. Sect. 11.

The Hebrew Words differ but in one Letter.] Namely, the Letters of the Word *Gilboa* are a *Gimel*, *Lamed*, *Beth*, and *Ain*; and the Letters of the Word *Gilead* are the ſame, excepting that inſtead of a *Beth* it hath a *Daleth*. So that Tranſcribers might eaſily miſtake one Word for the other. I take the more Notice of this Difference here, becauſe not only in the Place of the Book here referred to, but alſo in the Errata, the Printer has made the ſame Miſtake, by putting an *Hebrew Tzade* inſtead of an *Ain* in both Words.

Chap. VI. Sect. 16.

It is not certain, whether the Houſe of Millo denotes a Place, or not.] Of the Importance of the Word *Millo*. See more *Vol.* 3. of the Geography of the Old Teſtament, *Cha* 2. *Sect*, 10.

Notes on the third *and laſt Volume of the Hiſtorical Geography of the Old Teſtament.*

Chap. I. Sect. 2. Sect. 12.

About one Hour and a Quarter's Diſtance from Bethlehem ſouthward, are ſhewn thoſe famous Fountains, Pools, and Gardens, which are ſaid to have been the Contrivance and Delight of King Solomon.] What are here called *Pools* by Mr. *Maundrel*, are by *Bruyn*, or at leaſt by his *Engliſh* Tranſlator, called *Water-Houſes*.

Chap. I. Sect. 2. *Sect.* 22.

Whilſt David ſtaid here,—he went up, and invaded the Geſhurites, and the Gezrites or Gerzites, and Amalekites.] The Reaſon, why I ſpeak only

only of the *Gezrites* or *Gerzites* in this Paragraph, was becauſe as the *Amalekites* are afore ſpoken of, ſo (when I writ this) I eſteemed the *Geſhurites* to be the ſame with the Inhabitants of the City and Kingdom of *Geſhur* elſewhere ſpoken of. But I have ſince obſerved, that theſe *Geſhurites* here mentioned are not the ſame with, but diſtinct from the Inhabitants of the City and Kingdom of *Geſhur*, lying to the north or north-eaſt of the Land of *Iſrael*, and ſpoken of afterwards, *Chap. II. Sect.* 31. Namely, theſe *Geſhurites* are the ſame with thoſe taken Notice of, *Joſh.* 13. 2, 3. where it is ſaid: *This is the Land that yet remains*, (viz. unconquered,) *all the Borders of the Philiſtines, and all Geſhuri, from Sihor which is before Egypt, even unto the Borders of Ekron northward.* Whence it is evident, that the *Geſhuri* here mentioned, was a Tract or People ſituated on the ſouth weſt of *Canaan*, and adjoining to the *Philiſtines*. Which Situation is exactly agreeable to the Circumſtances of the Narrative concerning *David*'s Expedition menti-

oned in this Place of the Book of *Samuel*.

Chap. II. Sect. 2.

I take this to be a proper Place to ſpeak of the antient State of Jeruſalem, &c.] To what is already ſaid, in the Place here referred to, concerning the antient State of *Jeruſalem*, it may be uſeful to add here the following Particulars, *viz.* that whereas ſome make the Palace of King *David* to have ſtood in the very Middle of the City of *David*, this ſeems not to have been a Situation ſo proper for it; as to ſuppoſe it rather to have ſtood on one Side of the ſaid City, and that either on the weſt or ſouth Side, or rather much about the ſouth-weſt Angle of the ſaid City. Foraſmuch as by ſuch a Situation the Palace would not only be freer from the Noiſe of the City; but would alſo be more pleaſant, having a free Proſpect into the Country or Fields on the ſouth and weſt Side. And further by ſuch a Situation is rendered more intelligible that Expreſſion of *David's Building round about from Millo* (and *inward*

or

or rather) *even to his own Houſe.* Namely, thereby ſeems to be meant, that all the ſouth Part of the City of *David*, which lay between the Palace and the Houſe of *Millo*, was built by *David*, at his own Charge, and for his own Uſe, and ſeveral Offices. Whereas the other Part, lying on the north Side between the Palace and the Houſe of *Millo*, was built by ſuch Perſons as had a Mind to build thereon; and conſequently was built and inhabited by Tradeſmen and ſuch like Perſons: this Part of the new City being fitteſt for Trade, as lying between the Old City and the other Part of the New, where the Court was, and the Houſes of the great Perſons belonging to the Court. And according to this Situation of the Houſe of *Millo*, it was alſo very proper, either for an Houſe to hold publick Aſſemblies in, as lying much about the Middle of the whole City of *Jeruſalem*, or elſe for an Houſe of Armoury or kind of Cittadel, as commanding both the Old and New City, and alſo the Temple it ſelf. Howſoever, all that is here offered being only Conjecture, the Reader is entirely

entirely left to himſelf, to embrace what is here ſaid, or any other Opinion, which ſeems more probable to him.

Chap. II. Sect. 42.

As we have this City called in Scripture, *the City in the Midſt of the River*, ſo we find Cities, both among the *Greeks* and *Latins*, bearing Names of the like Importance. For ſuch I take the *Greek* Name *Amphipolis* to be, and the *Latin Interamnium*.

A G E-

A General

Alphabetical Catalogue

Of all the ſeveral

Countries, Cities, Towns, Rivers, Mountains, *&c. deſcribed in the Hiſtorical Geography either of the* OLD *or* NEW TESTAMENT.

WHere Note, that S denotes *Our Saviour's Journeyings*, or Part I. of the Hiſtorical Geography of the New Teſtament: P denotes St. *Paul's Travels*, or Part II. of the Hiſtorical Geography of the New Teſtament: G denotes Vol. I. of the Hiſtorical Geography of the Old Teſtament, as containing the Geography of *Geneſis*: E denotes Vol. II. as beginning with the Geography

graphy of *Exodus*: and L denotes Vol. III. as being the laſt Volume of the whole Book. The Numeral Figures denote the Pages in each Volume or Part.

A.

A.

A.

A.

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D.

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I.

Japho, ſee *Joppa*

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